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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

Gandhiji's Birthday on the 2nd of this month will be celebrated by his true friends in heart-silence. Therein alone real memory of the real Gandhiji can be evoked.

Memory and the loss of memory come from the Divinity who overbroods the thinking man. Oriental Psychology teaches the art of conserving memories pleasing to the higher man; at the same time it teaches how to destroy the memory of past experiences which might drag the embodied soul to acts of destruction. "Look not behind or thou art lost." The *Dhammapada* advocates abandonment of sensuous living:—" Retire, *with no backward glance*, leaving behind the pleasures of sense, leaving all sorrow behind." The backward glance of memory may prove a treacherous snare dragging us back to the backward life.

As we contemplate the saddening events occurring in India and the ominous ones precipitating themselves in the world, we mourn for "the sound of a voice that is still." But is the voice of Gandhiji so inaudible as we fancy? There is feverish activity in many quarters to collect, collate and comment upon his written and spoken words. That is not altogether a bad sign; it will be even better, however, if a little more deliberate and systematic effort is made to attempt the application of his ideas and teachings. In our personal lives as in the public service a definite attempt at applying his doctrines would benefit the practitioner and the country alike.

Fear and courage form a pair. These two emotions stir the blood and impel to action. Fearlessness is named as the first of the virtues of the Divine Nature described in the 16th Chapter of the *Gita*. Mortal man can gain real Courage only from his immortal Spirit-Soul. To gain that Courage the mortal man has to begin by developing that "fear of the Lord [which] is the beginning of wisdom." Fear of enemies, of strong friends, of overpowering events, of

sundry forces which attack us from without, these make cowards of us all—almost all of us. To acquire Courage we have to turn the force of fear within us, to that deeper layer of consciousness where the Fearless Warrior abides. There we learn of the root of our many fears.

The soul's natural fear is of the likelihood of its separation from the God and Gods of living Nature. The neglect of the fear of the Law and of Those who are the Perfect Servants of the Law causes the spread of fears, like the "black and soundless wings of midnight bat." The root of our mundane fears is that false spirit of independence of the mortal who in arrogance fancies that he can manipulate and conquer the sources of all opposing and fearful forces. Hitler's fearlessness was of this type. He died a coward's death, committing suicide, unable to face the undoing of his pride.

Gandhiji's courage was rooted in the fear of God, the Fearless Warrior in us, to whom pain and pleasure alike are avenues of experience. Hitler's courage was shot through and through with mundane fears and it killed his will while it strengthened his obstinacy. Gandhiji was fearless in facing mundane obstacles and mortal weaknesses, the wrath of an Empire as well as that of his countrymen, because he feared the Law of Justice, and so honoured the Law of Mercy. He followed the Law of Divine Fear which brings to birth in man Divine Courage.

Who is there who today is not enveloped by mundane fears—fear of starvation, of nakedness, of poverty; fear of myriad possessions, of plenty, of prosperity which may be lost; everyone's life is permeated with insecurity and security is sought through armies and aircraft, and in other dubious ways. Courage alone feels security, for through it a man gains his own Soul by losing the whole world. This courage alone is the help of the helpless and in dire calamity it stands its possessor in good stead. Did it not enable Gandhiji to die with understanding in his heart, love in his mind, forgiveness on his lips?

Our civilization is in great danger: will it die as Hitler died or will it live through sacrifices leading perhaps to martyrdom—as Gandhiji still lives?

Shakespeare's advice holds good:–

'Tis true that we are in great danger;
The greater therefore should our courage be.

Let us reflect upon this martyrdom and memorize by heart its great lessons. That would be the best way of celebrating Gandhiji's birthday.

SHRAVAKA

GANDHIJI'S METHOD FOR ATTAINING WORLD PEACE

[In this essay **Miss Vera Brittain**, the author of many thoughtful books, a firm believer in human brotherhood and a well-known pacifist, contrasts with the Western devices to establish world unity Gandhiji's inner approach to the problem of world peace which, she says, "has been that of every great religious teacher who has perceived that political, legal and economic systems must remain unworkable until men have learned to love one another.—ED.]

The subject on which the Editor of THE ARYAN PATH has asked me to write is a somewhat intimidating assignment for a British author who has visited India only once, and knows the work of Gandhiji solely through his writings and the teaching of his disciples. I can tackle it only by endeavouring to show how his methods for attaining world peace differ fundamentally from those usually pursued by the West.

E. S. Marvin writes in *The Evolution of World Peace*:—

The transition from the individual to society, and from the particular society to mankind as a whole, is a long and difficult step, and we do not find the idea of natural causation, or necessary sequence, in social evolution till late in the history of thought.

From the time that the thinking of mankind became articulate, a conflict has existed between affirmation and negation, creation and destruction. The negative, self-absorbed mentality has seen world problems as mere contributions or impediments to its own interests; the constructive mind has regarded itself as a mirror of the hopes, needs and powers of all humanity.

There have always been idealists —more numerous in the East than in the West—who have believed that man is born to unity with his fellows in a spirit of co-operation. At the great reception given for the delegates to the World Pacifist Conference in December, 1949, by the Jain community, in the gardens surrounding their red temple outside Calcutta, Dr. Kalidas Nag reminded his audience that the first All-India Jain Congress had been held in that temple garden in 1944 to commemorate the 2,500th anniversary of "the first sermon on *Ahimsa* delivered by Lord Mahavir." For millennia the doctrine of non-violence has been part of Indian culture. This historic fact explains why the pacifism of India, which is taken for granted by millions of her people, is free from the self-conscious minoritarianism so often characteristic of Pacifist movements in the West.

Western peace-making cannot boast of so long a history, or so fundamental and religious an approach. It is true that a limited amount of Western Pacifism has

assumed a religious character owing to the writings and teachings of Christian Pacifists, whose convictions, being the deepest-rooted, have shown themselves through two world wars to be the most impervious to abuse and intimidation. But Christianity itself is an Eastern religion, adapted by means of complex ecclesiastical organizations to the needs and practices of the West. Those parts of its teaching which are the least understood and the most blatantly ignored occur in the Sermon on the Mount, so deeply admired by Gandhiji himself. Here the precepts of Christ come closest to the doctrine of non-violence which inspired the philosophy of Gandhi's predecessors and was the essence of his own thinking.

Soon after I reached India in 1949, I found the Western failure to accept the basic tenets of Christianity implicitly recognized in a question put to me by a Santiniketan student.

"How is it," he asked, "that England, which professes to be a Christian country, treats the Sermon on the Mount as a dead letter ?"

The attempts made by the West to organize world peace have been mainly political and legal in character; their roots have lain in practical expediency rather than in spiritual idealism. Greece, though her influence was largely exercised through intellectual permeation, imposed a progressive society upon the Middle East by force of arms, under the leadership of Alexander the Great. The Romans, another community of self-conscious citizens concerned to dominate a barbarian environment, brought the primitive societies for which they had become responsible under the control of a mature legal system. A new meaning was given to civilization by the *Pax Romana*, which gathered the Mediterranean peoples into a vast, self-sufficient economic organization, controlled by law and united by justice.

When the *Pax Romana* gave way to the leadership of the Christian Church, the ideal of a universal faith replaced the conception of an all-powerful Empire enforcing peace. The cynical comment of Voltaire in his *Essay on the Morals of the Holy Empire of the Hapsburgs*—that it was neither holy nor Roman nor an Empire—has become a *cliché* beloved by students of history, but the European States which composed the Holy Roman Empire were at least regarded by their inhabitants as members of a more comprehensive community, the Christian Commonwealth.

Though this mediæval concept of a spiritual sovereignty was doomed to failure, the experiment gave some semblance of reality to St. Augustine's great book *De Civitate Dei*. In its pages originated that long series of speculations which began with the ideal of a World State as a righteous community ruled by God, and developed through various stages to the modern and more characteristically Western objective of World Government. The legal interpreta-

tion of World Peace came back when the Dutch jurist, Hugo Grotius, produced his *De Jure Belli et Pacis* (*The Right of War and Peace*) to counter the atrocities of the Thirty Years War.

Thenceforth the idea of a law of nations dominated the thinking of Western peacemakers. While a few dreamers, such as William Blake, evolved the ideal of a mystical Jerusalem in a spiritual and material isolation which too often ended, as it ended for Blake himself, in a pauper's grave, Europe plunged into a long era of treaties and congresses. By means of these political instruments, the statesmen of the West tried to work out the rules of an international law which would produce unity among nations devastated by war and revolution. Amid the intellectual ferment and economic discontent which produced the French, the American, and eventually the Russian Revolutions, the conception of a *jus gentium* survived, to take shape after the first World War in the League of Nations, and after the Second in the United Nations Organization.

Gandhiji's prescription for attaining world peace differed fundamentally from this confused welter of political, legal and economic principles, in which the struggling flame of religious idealism was, and still is, quenched by the cold douches of practical expediency poured upon it by political "realists." Heir to the long ages of Indian tradition, with his guiding principles woven from the fabric of India's past, Gandhiji looked from the inchoate systems of the world planners into the soul of man, where alone he found the roots of the faith, hope and love without which political planning is as sterile as human relationships without them are. It is doubtful whether Gandhiji's deliberately limited reading included the poetical works of Alfred, Lord Tennyson, but he would have agreed with the well-known lines from the prologue to *In Memoriam*:—

> Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they.

To Gandhiji it was always clear that peace would not come to the world until the soul of man could be remodelled in God's image; the God who revealed Himself to different ages and peoples through the poetry of the *Bhagavad-Gita*, the preaching of the Buddha, the sayings of Jesus, and the writings of Mahomet. Acharya J. B. Kripalani told the World Pacifist delegates at Santiniketan that Gandhiji

> thought of God in a queer way, sometimes as a principle, sometimes as Truth, sometimes as a person, sometimes as an impersonal person.

The approximation of man to God appears to have been the purpose which lay behind Gandhiji's endeavours to transform India and, through India, all the races of mankind. For him the attainment of world peace was one consequence, inevitable though distant, of the

spiritual evolution of the human soul. He wrote :—

We have to make truth and non-violence matters not for mere individual practice but for practice by groups and communities and nations. That at any rate is my dream. I shall live and die in trying to realize it. My faith helps me to discover new truths every day. *Ahimsa* is the attribute of the soul and therefore to be practised by everybody in all the affairs of life. If it cannot be practised in all departments it has no practical value. [1]

Thus it was that Gandhiji's method for attaining world peace began with *Nai Talim*, or "Education for Life," a definition which referred not merely to the length of life, but also to the substance and depth of the educational process. It implied that education should be both for life and through it, covering every field of human endeavour from the elementary principles of sanitation to the elimination of communal and international strife. It meant the creation of a balanced and harmonious individual who would become an organic unit in a balanced and harmonious society; a society in which there would be no unnatural division between "Haves" and "Have-nots"; no great wealth and no real poverty; no distinctions of class, caste, or creed. All religions in such a society would be equally honoured, and man, both as individual and as social unit, respected as man.

Such a training, Gandhiji knew, could not be given theoretically, through books and lectures. It had to be worked out in the living experience of the student who, through childhood, youth and manhood or womanhood, endeavoured to practise the principle of non-violence and to find God in his search for Truth.

Gandhiji's method for attaining world peace has been that of every great religious teacher who has perceived that political, legal and economic systems must remain unworkable until men have learned to love one another. He was unique because he carried this message, not only into the market-place where some of his greatest predecessors had already taken it, but also into the council chambers of statesmen and the arid programmes of international assemblies. The greatest of his many legacies to mankind has been the demonstration that each human being has a direct responsibility for world peace, not through the vicarious debates of sceptical politicians endeavouring to make words do the work of deeds, but by the progressive day-by-day transformation of the individual soul.

VERA BRITTAIN

[1] *Selections from Gandhi.* (1948) Quoted by NIRMAL KUMAR BOSE in *Satya and Ahimsa* (1949).

MY FIRST INTERVIEW WITH GANDHIJI

[We publish here the first chapter of a forthcoming book, *My Days with Gandhi*, by **Prof. Nirmal Kumar Bose** of the University of Calcutta, who has for many years been a student of Gandhiji's writings. He mentions in this article an earlier volume of his entitled *Studies in Gandhism*. It is good that those who have been privileged to know India's great and wise leader at first hand should record their memories for the benefit, not only of their contemporaries, but also of those who come after. It is a saddening reflection that is suggested by Professor Bose's first sentence. That one who contributed so signally to India's freedom struggle as did Khan Abdul Ghaffar Khan, "The Frontier Gandhi," should after all these months still be in prison, in one of the two countries which his sacrifices helped to bring into being, is an anomaly which many find impossible to reconcile with common gratitude, to say nothing of justice.—ED.]

When I come to think of it, it appears strange that the two friends who were instrumental in introducing me to Gandhiji are both now languishing in jail, while the third, who brought me into closer contact with him later on, has herself left the fold of politics and has gone back to what was her primary interest in life, *viz.*, Art.

In 1934, Khan Abdul Ghaffar Khan of the North-West Frontier Province was in jail when his son Khan Abdul Ghani Khan returned from America after training in sugar manufacture. Ghani did not know where to go, for the house of the Khans at Utmanzai had been taken possession of by the British Government. So he sought refuge in Santiniketan, where he enrolled himself a student under Principal Nandalal Bose in the Kalabhavan or Art School, and lived under the guardianship of my friend Prof. K. R. Kripalani. It was in Kirpalani's hostel that I often used to meet Ghani; and, later on, when the senior Khan Sahib came to Bolpur in the last week of August 1934, in order to meet his son, I had a chance of coming into close contact with this celebrated leader of the Pathans.

The Congress session was to take place about two months later in Bombay and Abdul Ghaffar Khan extended to Professor Kripalani an invitation to be his guest on the occasion. I went with Kripalani to Bombay and then left for a few weeks of photographing temples in the south of the Province. Then I joined Kripalani again and together we proceeded to Wardha on the 8th of November 1934. The Khan family had already left for Wardha in company with Gandhiji. We reached the place on the 9th of November, and were accommodated as guests in Seth Jamnalal Bajaj's house, which is not very far from the railway station.

That same day Khan Sahib had an appointment with Gandhiji in the afternoon; and he very kindly asked me to go with him to meet Mahatmaji, with whom I had never had the opportunity of coming into personal contact before. While at Santiniketan, Khan Sahib had occasion to visit a small school in the untouchables' quarters at Bolpur where I used to live; and in introducing me he said that I was a Congress worker engaged in constructive work among the untouchable castes.

It was about half-past four when we were ushered into a room at the top of the Mahila Ashram in Wardha, where Gandhiji had taken up his residence since his abandonment of Sabarmati Ashram. Sevagram had not yet come into being, and he occupied a clean and spacious room with a broad terrace in front in the upper storey of a brick building.

When we entered the room, we found Gandhiji seated behind a small desk near the southern end of the room, close to a door which opened on to the terrace. A spotlessly clean white sheet of hand-spun and hand-woven *khadi* was spread over a *durrie* which covered almost the whole floor. The small desk in front had some paper and writing materials neatly arranged upon it. There did not seem to be many men about. Pyarelal, his secretary, was there, and a few women workers were also in attendance. What impressed me at the first glance was the perfect cleanliness and the almost ascetic simplicity of the furnishings in the room.

The time of the interview had been fixed outside the usual hours reserved for that purpose. When all of us had seated ourselves in a semicircle, Gandhiji opened the conversation. It appeared that there had arisen some difference between Ghani and his father. Abdul Ghaffar Khan had recently started a political journal in the Pushtu language which was his mother-tongue. He was naturally anxious to enlist Ghani's active support in the new enterprise, for his son had already earned a reputation as a writer in Pushtu, and educated men were very rare in the Frontier Province. While stating his case, the elder Khan Saheb said that he did not expect his son to serve as a soldier, but why should he not employ such talents as he had in the service of his uneducated countrymen? Ghani was, however, not agreeable to this and frankly confessed he had no interest in politics and preferred to work in a factory, be independent, and spend his leisure time in the pursuit of Art.

Gandhiji sat listening in silence, and when the two had finished, he turned to Kripalani and asked him what opinion Ghani's Principal had about him. Kripalani reported that the former had a favourable opinion of his talents but that Ghani was very erratic in practice. This might lead to a waste of any gifts which he might have at present. Kripalani also added that Ghani was never serious in his work but flirted with it.

Gandhiji broke into a merry laugh and said, "Ha! Ha! See that he does not flirt with anything else." I never imagined Gandhiji could joke in this manner; but when he did, all of us joined in the laughter and the serious atmosphere of the room was appreciably dispelled.

Gandhiji now turned towards Abdul Ghaffar Khan and spoke in a more serious vein. He was of opinion that when God had endowed Ghani with talents in art, we had no right to harness him to any other purpose. All we could do was to help him in his own growth; and therefore, if Ghani promised to spend some time every year in Santiniketan, he would gladly find work for him in a factory. Kripalani now added that the Principal had also said that Ghani had a special talent for sculpture and, as he personally knew nothing of carving, Ghani could more profitably seek instruction elsewhere. Gandhiji, however, broke in and said, "No, no, Nandalal knows the poetry of sculpture, and Ghani must imbibe it from him."

Abdul Ghaffar Khan sat listening in silence and when Gandhiji pronounced his final judgment he took it with calmness, like the good soldier that he ever has been. What, however, appeared surprising to me was the tenderness with which Gandhiji treated the case of an artist in trouble. In the midst of the political tension through which the country was passing in 1934, he had perhaps the right to call even an artist to soldier's duty. For had he not once written to the poet Rabindranath Tagore many years ago that a poet should lay down his lyre when the house was in flames and associate himself *in work* with the famishing millions of his countrymen?

When Ghani's case was thus over, Gandhiji turned to me and asked me to say something about myself. It was an embarrassing question, but I succeeded in briefly recounting my antecedents. Then he said that Khan Saheb had informed him that I wanted to discuss a few questions with him. I then handed over to him four questions which I had brought in writing. He went through them carefully, and as none of the questions was of a private nature, asked me if he could discuss them in the present company. Of course, there was no reason for me to object, so he started his discourse. The report of the interview was later on sent to him and published after correction in *The Modern Review* of October 1935. It was subsequently reprinted with some notes in my *Studies in Gandhism*.

There is only one point which should be noted in this connection. Perhaps it is legitimate to point out that the answer on trusteeship and private property did not entirely satisfy me. For he did not stand solidly against private ownership of land or factories at the moment. But from his answer one could infer that if the question was pursued further, it would not be impossible to convince Gandhiji that a more

radical attitude was not inconsistent with his non-violent position. But of this more later.

That same evening, we went out for a walk with Gandhiji. In spite of the fact that he was slightly bent with age, and put loose sandals on his feet, Gandhiji could walk very fast. We accompanied him across the dark-coloured, bare fields for over a mile, when he turned back home. But, as he did so, we noticed that he picked up a few pieces of stone which lay strewn in the midst of the fields. Khan Sahib and others also did the same, and, on his advice, I also picked up as big a block as I could comfortably carry. When we reached the Mahila Ashram, every one of us deposited his load on a heap which had already grown to a respectable size at a certain spot in the garden.

The fact was, the Ashram was a little way off from the main metalled road, and one had to walk along a sticky, muddy path in the rains to reach it. Some engineer had been called, but his estimate had been too high for the Ashram. So Gandhiji had proceeded in his own direct manner to deal with the problem of road-building. He had promised to collect all the necessary road-metal in the course of a few months and this, he expected, would reduce the cost of the road to a considerable extent. Thus, every morning and evening walk was meant not only for keeping the inmates of the Ashram fit but it was also to add to the "wealth" of the establishment, in a very different way.

In Gandhiji's opinion, there seemed to be no problem, however great, to whose solution the smallest individual could not contribute his mite. Indeed, he had the genius of discovering individual solutions in the most ingenious ways. His idea was, if we could multiply the number of dutiful individuals by many, that would lead to the solution of problems, however massive they might appear at first sight.

NIRMAL KUMAR BOSE

"AIDS TO REFLECTION"

There can be few more rewarding hobbies than keeping a "Book of Gleanings," into which one copies passages, come across in one's reading, that experience has shown to have the power to lift the consciousness above the humdrum level, to give the impetus to abstract thinking, and even, in some cases, to awaken aspiration. More people keep such books than feel the urge to share their treasures. *Aids to Reflection*, a volume of 170 pages recently published at Re. 1/4 by Shri N. Seetharamayya, 191 Second Road, Visveswarapuram Extension, Bangalore 2, invites others to share the compiler's harvest, in English and in Sanskrit, from wide gleaning in ancient, mediæval and modern literary fields. Full citations are not given, but the authors are named and the "Aids," many of which will be found enriching, are appropriately grouped.

ALEXANDER CSOMA DE KOROS

c. 1790—1842

[**Mrs. Elizabeth Preston,** now retired after a long career as an educationist, writes here of the trials and remarkable achievements of the pioneer Hungarian Orientalist, Csoma de Körös, to whose selfless devotion to learning and patient endurance of hardships in its pursuit we owe the first Tibetan-English dictionary and grammar and other works which gave a priceless clue to the philologists besides facilitating greatly the research of later scholars in both Buddhistic and linguistic fields. Although he had never met the Gelukpa "Yellow Cap" sect, representing the highest and most orthodox Buddhism of Tibet, depending for his information on the "Red-Cap" lamas of the border country, he conceived a profound admiration for Buddhism, as Mrs. Preston brings out here. She quotes part of Madame Blavatsky's tribute to Csoma de Körös, in the omitted portion of which she brought out other interesting points, such as that his translations showed a common ideological source for Zoroastrianism, Buddhism and Brahmanism, in addition to the linguistic similarities of their scriptures, and some of the difficulties which he had to suffer.—Ed.]

In the early days of the last World War, I came across a pamphlet, *The Teaching of the Buddha* by Edmond Székely[1] who, it appeared, was a direct descendant of Csoma de Körös, Transylvanian philologist and traveller.

I found that this wonderful man, Csoma de Körös, started out from his home in 1820 to go to Tibet in search of the origin of the Magyars. He was too poor to fit himself out adequately for such a journey, but a friend promised him an annuity of 100 florins (about £10. in value at that time). With a staff in one hand to support his weary body (as he said), and the Gospels in his pocket to support his Soul, he began his journey on foot.

In spite of hardships of every kind—hunger, cold, bandits, wars, he passed through Greece, Asia Minor, Persia, Mesopotamia, over the Pamirs to India and Tibet.

From 1821 to 1831 he studied in various Buddhist monasteries. At first he was treated with suspicion, but when the lamas saw how he pored over old leaves of manuscript by the light of the sun during the day and the light of the moon and the stars by night, suffering from both cold and hunger, they learnt to respect him and finally helped him to accomplish his purpose, which then was to master the Tibetan language. In one Buddhist monastery he stayed four years, in another, one year. Before he left for India he had compiled the first Tibetan-English dictionary, the first and only Grammar

[1] Bureau of Cosmotherapy, Lawrence House, Leatherhead, Surrey, England.

of the Tibetan language and a third book, *Asiatic Researches*. Edmond Székely says: "On these fundamental works are based all the researches made about the Buddha and about the Tibetan language."

With his precious manuscripts, Csoma de Körös travelled to Bengal where, because of his knowledge of Tibetan, he obtained employment in the Library of the Asiatic Society of Bengal, which contained more than a thousand volumes in that language.

The Society published both his Tibetan-English Dictionary and his Tibetan Grammar in Calcutta in 1834. They also published his analysis of the *Kanjur*, an important collection of the Buddhist sacred books of Tibet[1]; and several articles of his appeared in the Society's *Journal*.

Later, he received recognition from his own country, and a pension which he devoted to buying books for Indian libraries.

Early in 1842 he made another attempt to get to Tibet to follow his quest of the origin of the Magyars, but he died of fever on April 11th, 1842, at Darjeeling, where a monument was erected to his memory and work by the Asiatic Society.

Edmond Székely, in his pamphlet, *The Teachings of the Buddha*, gives interesting information from his family's archives pertaining to Csoma de Körös. They possess his correspondence and letters written during his travels to his family in Transylvania. Those show that he was a deep student of Buddhism, and Edmond Székely says that all he knows of the Buddha's essential teachings he got from those letters. Instead of mentioning the pessimism with which Gautama the Buddha is so often charged, he says: "Buddhism is a rich living truth, rich in thoughts, rich in colour, rich in vitality; it is life itself."

In one of his letters Csoma de Körös writes:—

> I am afraid that the true teachings of the Buddha will not be understood in Europe; those who understand them will live them and not write about them. For the truth of Buddha is life and not writing and is only intensive living which no one can express in writing.

Certainly the author of the pamphlet conveys the Buddha's message with fine vitality; and when we know that Gautama preceded the incarnation of Jesus by 500 years we wonder at the blindness of men who cannot recognize the Spiritual Grace of Gautama the Buddha and Jesus the Christ as having come from the same spiritual source.

During the last war I was prevented from finding out any other particulars about Csoma de Körös than those given in the pamphlet and a short account in *The Encyclopædia Britannica*, but I felt that there was more to be found.

[1] According to *The Encyclopædia Britannica*, this authoritative analysis of the *Kanjur* by Csoma de Körös has been translated into French by M. Leon Feer with complete indexes and notes.—ED.

In 1943 was published *Both Ends of the Candle* by Sir E. Denison Ross, who had died in Istanbul in 1940. This posthumous autobiography, arranged for publication by his nephew and some friends, covers a life of rare achievement as a brilliant linguist and Orientalist. After holding many important posts in London, he was appointed to an important work in India, where he spent 13 years. During the last of this period Denison Ross was appointed to the Keepership of the Records of the Government of India.

In his autobiography, published a century after the death of Csoma de Körös, Dr. Ross pays a tribute that should keep the Hungarian scholar's memory green.

One day he found by chance a large folio volume in the Asiatic Society's Library, which proved to be an unpublished work by Csoma de Körös. It was the *Mahayut-patti*, the Sanskrit vocabulary of all the technical terms of Buddhism with a Tibetan translation and English renderings added by Csoma de Körös. Dr. Ross was so perturbed to think that it had been neglected since Csoma had lived there, that he urged the Asiatic Society to publish this important work.

With his wife Dr. Ross visited the grave of Csoma de Körös at Darjeeling in 1910. He found the monument had suffered from adverse climatic conditions, and at his suggestion the Asiatic Society arranged for a new tablet of good white marble to be freshly inscribed to replace the first one.

At a lecture given by Dr. Denison Ross to the Asiatic Society on Csoma de Körös, two Hungarian gentlemen (one an artist, the other a journalist) were present. So impressed were they, that after thanking him for the tribute paid to their countryman, they wrote home to Budapest all about it. Dr. Ross later received a grateful acknowledgment from the ladies of Budapest; the Hungarian Academy of Sciences honoured him and also sent to the Asiatic Society of Bengal a bronze bust of the Hungarian scholar.

Dr. Ross mentions in his autobiography the *Life of Csoma de Körös* by Duka.

At my request a Theosophical friend searched the publications of H. P. Blavatsky, and in her book, *From the Caves and Jungles of Hindostan*, which is out of print and difficult to procure, found the following tribute from H. P. B. :—

Let everyone try to remember, as we ourselves remember, that not very long ago a poor Hungarian, who not only had no means of any kind but was almost a beggar, travelled on foot to Tibet through unknown and dangerous countries, led only by the love of learning and the eager wish to pour light on the historical origin of his nation. The result was that inexhaustible mines of literary treasures were discovered. Philology, which till then had wandered in the Egyptian darkness of etymological labyrinths, and was about to ask the sanction of the scientific world to one of the wildest of

theories, suddenly stumbled on the clue of Ariadne. Philology discovered, at last, that the Sanskrit language is, if not the forefather, at least—to use the language of Max Müller—"the elder brother" of all classical languages. Thanks to the extraordinary zeal of Alexander Csoma de Körös, Tibet yielded a language the literature of which was totally unknown. He partly translated it and partly analyzed and explained it. His translations have shown the scientific world that (1) the originals of the *Zend-Avesta*, the sacred scriptures of the sun-worshippers, of *Tripitaka*, that of the Buddhists, and of *Aytareya-Brahmanam*, that of the Brahmans, were written in one and the same Sanskrit language.... One cannot help feeling ashamed of humanity and science when one thinks that he whose labours first gave to science such precious results, he who was the first sower of such an abundant harvest, remained, almost until the day of his death, a poor and obscure worker.

E. PRESTON

ETERNALLY YOUNG ASIA

In an article entitled "Rome and Eastern Asia" in the July issue of *East and West*, the English quarterly review of the Istituto Italiano per il Medio ed Estremo Oriente at Rome, Signor Luciano Petech examines the historical evidence for commercial relations between the Roman Empire at its height and China in the later Han Period, as well as between Rome and the Northern India of the Kushans and the Southern India of the Satavahanas and their successors. The rather scanty literary records have recently been supplemented by the evidence adduced by archæology. Not only have hoards of Roman coins been found in Afghanistan and North-West India as well as in the Far South; the shards of broken amphoræ, resin-incrusted, which once had held Greek wine, have been found in the ruins of brick godowns at Podouke (modern Virapatnam, near Pondichéri). In the 1st and 2nd centuries, A. D., however, Muziris (near modern Cranganore, on the south-western coast) and Barygaza (modern Broach) were the great ports for commerce. Some of the bolder spirits among the Western traders travelled further, to Malaya, to the southern gates of China, even penetrating to the Chinese capital as pretended ambassadors bearing tribute.

The cultural and artistic relations which followed in the wake of commerce are of even greater interest than the exchange of curios and other wares. From that point of view, Signor Petech says, the overland routes were of greater importance. Moreover, though Chinese silk and bronze and earthenware penetrated far into the Roman Empire, India exerted the greater influence on Western thought, as the West is claimed to have done upon Indian art. Signor Petech writes :—

> The most beautiful thing India could ever export was her own spiritual achievements. Indian philosophy, Indian religions deeply impressed the decadent society of Imperial Rome of the 2nd and 3rd centuries;... Apollonious of Tyana travelled to India to find enlightenment at the pure source of Indian thought....There were some circles at Rome, who had a good knowledge of Indian thought, fairly pure and unadulterated....and through these circles...this spiritual trend percolated into Plotinus' philosophy.

Signor Petech suggests that, now that Asia and Europe are again on equal terms, there may be another period "fruitful interchange, cultural and commercial, between the heirs of old Rome in Italy and Europe, and the old and eternally young Asia, now awakening from her long slumber."

THE CHARACTERISTICS OF INDIAN CULTURE

[In this study **Rao Bahadur Professor D. S. Sarma, M. A.,** the author of *The Gandhi Sutras* and several other books, offers in this essay an interesting analysis of what he considers to be the characteristic features of Indian culture, bringing into his analysis a consideration of its several contributory elements, Hinduism, Jainism and Islam.—ED.]

The culture of a nation is based on its faith. Indian culture has, therefore, for its basis Indian metaphysics. India has always believed in the ultimate reality of the changeless, absolute and homogeneous spirit. According to her philosophy, time is but a ripple on the surface of eternity. The universe, with its multiplicity and change, belongs to a lower order of reality than the absolute spirit, but is as intimately connected with it as the waves are connected with the sea.

In this universe we see an incessant conflict between spirit and matter, giving rise to different orders of beings. At the highest level we have Deity—all spirit; at the lowest we have objects of gross matter. Man is the highest visible product of spiritual evolution on earth. He is obviously nearer God than any animal, as an animal is nearer God than a plant, as a plant is nearer than a stone. And among men again a saint is nearer God than a sinner.

We have thus a hierarchy of beings representing a hierarchy of values. On the lowest level we have material values, like mass, weight and volume. Higher than these there are organic values, like growth, health and strength. Higher still there are biological values like swiftness and cunning. And above these there are intellectual values like reason, understanding and the power of generalization. Finally, at the highest level, we have spiritual values like goodness, truth, beauty and so on.

From all this, it is obvious that there is a law of spiritual progression at work and that Man can achieve his end only when he acts in accordance with this mighty cosmic law. His ultimate aim is the absolute freedom of spirit. But he has a long way to go in traversing some of the intermediate values mentioned above —slowly reaching them and transcending them. Moreover, he has always to travel in company. For he belongs to a particular group, a particular community and a particular nation as much as he belongs to himself. So he has to see that the law is followed not only by himself but also by the society to which he belongs.

Nay more; he has resolutely to judge all civilizations by the level of values they have reached—putting

those that have achieved material prosperity, military power and technical efficiency below those that have achieved the higher values of beauty, truth and non-violence. He has to look upon all political, economic, social and religious organizations in the world not as ends in themselves, but only as the means to the happiness, spiritual growth and ultimate self-realization of the individual.

So long as this spiritual emancipation of the individual is kept in view the different organizations in different countries should be regarded as allies in a common cause and the friendliest relations should prevail among them. The law of spiritual progression thus constitutes a holy tradition, to be faithfully followed in all the departments of a nation's activity—in politics and economics, in religion and art and in customs and manners.

Indian culture at its best is based on the reasoning sketched above, and so it has the following characteristic features :—

First of all, it believes that all the nations form one joint family and that the trials and the tribulations of each should be the concern of all. It believes that all the great religions are branches of the same tree, being partial revelations of the same divine spirit. The adherents of each religion can gain a good deal from the study of other religions in the same reverent spirit in which they study their own. While it is open to every man to persuade others to accept his belief, aggressive proselytizing on behalf of any particular religion should be condemned as indecent and vulgar.

Indian civilization is pacific. It hates all forms of aggression, exploitation and militarism. Its fundamental principles of truth and non-violence were adequately emphasized by Mahatma Gandhi, and India is bound to follow these principles, both at home and abroad, as far as the circumstances of the world and conditions of security allow. As a result of her culture India passionately believes in international peace and justice and would do her utmost to strengthen all international bodies which will secure these benefits for mankind.

Moreover, India believes that, while all citizens have to obey the law of the land, there must be in every state some individuals who are in advance of the law and who are free to criticize it and point to a better state of things. So she can never accept the doctrine of the absolute national state formulated by some Western countries.

In Indian culture, quantity has always been made to give precedence to quality. While all men are equal under the law and should have equal opportunities in the State, the talented, wherever found, should be encouraged to occupy positions of responsibility. The ideal society is that in which every man is assigned the duties for which he is best fitted by both nature and nurture. India's cherished ideal has always been a

co-operative society. She cannot accept the idea of a competitive one.

The greatest danger to our culture is the onrush of modern industrialism with its cut-throat competition, its mass production, its mechanization of men and its separation of capital and labour into hostile groups. Ananda Coomaraswamy rightly says :—

> If we are to weather the storm of the world's flow, we must stand our ground, above all, in this matter of the relation of man's life to his life work.

The conversion of millions of human beings into soulless machines, producing monotonously day in and day out things for a market at the antipodes is a crime against humanity. Our aim should, therefore, be to decentralize industry as far as possible, to encourage cottage industries and to make our villages self-sufficient, according to Gandhiji's constructive programme. We should see to it that every worker enjoys his work.

Education, according to our ideals, consists in being well grounded in the moral and spiritual ideals of our society, not simply in ability to read and write. Many an illiterate peasant who listens eagerly to stories from our Epics has a more adequate philosophy of life than many a graduate of our Universities who devours modern detective stories. The ultimate aim of education is not mere humanism or scientific knowledge or citizenship but self-realization in relation to a particular social *milieu*.

Indian art at its best was never satisfied with mere naturalism, which represents beautiful forms of nature like flowers, fruits and birds, or with portraiture. The best Indian artists were more concerned with the invisible things of the spirit. Steeped in the spiritual traditions of their race, they endeavoured to reveal to the eye of the flesh what already lay revealed to the eye of faith. Their art was not therefore imitative or pretty ; it was not realistic or naturalistic ; nor was it individualistic. Individuality and self-assertion, according to us, are sins of immaturity. The best Indian art, on the other hand, is traditional, and idealistic. It serves a religious purpose. This applies to all our fine arts—sculpture and painting, music, poetry and drama.

In the culture of India respect for womanhood is different from the corresponding Western sentiment, which is based on the code of chivalry of mediæval romance. The nature of our sentiment may be understood from the philosophy of Devi-worship, according to which every woman is to be considered an image of the Divine Mother, and from the Rajput custom, according to which a lady in distress could send a consecrated ribbon to a knight who, accepting it, became her sworn brother and fought for her cause. It is thus a purer sentiment than the one based on romantic love.

India is a land of charity. It is sometimes described as the paradise of beggars and *sanyasins*. Hinduism

inculcates hospitality as a virtue essential for every householder. It enjoins treating a guest as a god. It is well known what an important place charity occupies in Islam. Care of the poor and the destitute, the old and the infirm should, therefore, be a conspicuous feature of India's composite culture. Also our private charities should be better organized so that idle beggars are not encouraged.

Kindness to animals is another characteristic of the culture of India. For us, as Gandhiji said, the cow stands as the representative of all dumb animals. The worship of the cow is a symbol of our pacific and agricultural civilization and this sentiment goes back to the very beginnings of our history in Vedic times. Apart from religion and sentiment, the protection of the cattle wealth of the country is an essential condition of our food-production. It is to be hoped that very soon cow-slaughter will be banned by law.

The doctrine of *ahimsa* was carried in India to its logical conclusion by Jainism. It is mainly to the Jains that we owe the prevalence of vegetarianism among large sections of the Hindu population. Even Hindus who are not vegetarians look upon vegetarianism as a higher way of life, for they do not take meat on holy days or when religious ceremonies are to be performed. It is a pity that the nation's progress towards this higher way of life was checked and even reversed by the foreign conquest. It may, however, still be considered an ideal, forming an integral part of our culture.

Fortunately, total prohibition is fast becoming the law. There is no difference of opinion here between Hindus and Muslims. Before the British conquest, drinking prevailed mostly among the lowest strata, but the example of the British ruling class was soon followed, especially in the circles depending on their patronage, and drinking ceased to be disreputable. Now that the British rulers have left India it is hoped that drinking will once again be regarded as a vulgar vice.

The culture of a land shows itself not only in the thought and art of its people but also in their language and dress and even in their gait and gestures. Our culture at its best has endowed all these with the qualities of gentleness, simplicity, dignity and grace—qualities characteristic of a civilization which has a long tradition behind it, and which is well anchored in the spirit and full of mature but silent wisdom.

D. S. SARMA

THE RELATIONSHIP OF BROTHERHOOD TO PEACE

[A number of interesting facets of this subject have been brought together here by **Dr. Irene Bastow Hudson** of Victoria, British Columbia, a medical practitioner of wide interests, the author of many essays, some of which have appeared in our pages, and of a book on *Heredity in the Light of Esoteric Philosophy*.—ED.]

It might seem that a vivid imagination is required to see much connection between the ceremonies of puberty among little "African niggers," as some people like to call them, and the peace of the world. That will be the opinion of many white men, who have watched the dancing and dramas in parts of Africa, and even of some of those who have taken part in Brotherhood ceremonies. To study the religious customs of ancient and primitive races, whose language even we do not know, is no light task; and the inferences drawn can often be based only on the law of analogy, and the Platonic method of arguing from the universal to the particular. The Hermetic saying: "As above, so below," contains a wealth of wisdom, and is specially applicable when we are searching for the hidden meaning of an outer and degenerate form.

If Christianity and Buddhism have become debased and degenerate to suit the tastes of materialistic peoples, we cannot be really surprised that the religions of still older civilizations, such as the Egyptian, the Central African and the Central and South American should also have lost much of their purity and that the memory of their deeper spiritual meanings should have faded out. To people all of whose habits and customs were ordained by their religion; to whom reincarnation was a fact; for whom Blood was a living being and contained the soul (or was itself the soul), it seemed natural that they should undergo severe disciplines and pains in order to enter the brotherhood of their tribe. Unpleasant though some of their customs seem to us, it is possible that they might have regarded a modern wrestling match, or even a football scrimmage, with as much aversion as we do some of their temple sacrifices. Certainly there is no historical evidence or prehistoric tradition of anything so entirely vile and horrible as what is now perpetrated, by the professed followers of the Buddha and of Jesus of Nazareth, under the name of civilized warfare.

Out of the Blood Brotherhoods, with their far-reaching effects on the members of the same tribe, came opportunities for farming and agriculture, for the establishing of villages and a peaceful community life,

The fact that these Brotherhoods and religious customs decided the intermarriages with neighbouring tribes enlarged their influence and also the boundaries of the peaceful areas in their neighbourhoods. Serious conflicts in the district were thus prevented, unless there was invasion from a distance. And this advantage was merely on the outer plane, whereas we are told by all observers that the inner, spiritual meaning of these pacts was, even until quite recently, held in high esteem.

A few hundred years ago, the greater number of civilizations were held together by their religious observances. Now that aeroplane service has brought people and places nearer, so that thousands of miles are covered in a few days or hours, it would be impossible to segregate ourselves into small tribes and clans once more. To withdraw to our own hills and fields to carry on our peaceful pursuits has become merely a dream. The car of Juggernaut of modern progress rides over our dreams, and brings modern education, speedy transport—and the tax-gatherers—to the most retired and exclusive communities. What seems to us a far worse thing is the development of governmental activities quite apart from and in opposition to the religions and traditions of the people to be governed.

Religious superstitions may be very regrettable, but such, and even a belief in Magic and Medicine-men, may suit the state of development of the people amongst whom they are found far better than would the present-day administration amongst Western races. Bali, "the magic Isle," is an example of this.

More than 300 years ago, the Iroquois League was formed by the Five Nations of American Indians who dwelt in the interior of what is now New York State. It maintained its importance and wide influence until towards the end of the 18th century. These Five Nations were independent, and yet formed a kind of Federal Union and had a League Council. That is the political side of it. Owing to the symbols and totems of each tribe, of which there were eight, each divided about equally among the Five Nations, another aspect of the case is even more important. The members of each tribe, *e.g.*, of the Heron, Hawk, or Bear, etc., were blood brothers and sisters; they could not intermarry. Hence, there were members from two tribes in each household; the Council consisted of members elected from every tribe. Descent being reckoned through the female line, the women of these tribes occupied an important position. This League existed for some hundreds of years, and it might have extended over a very wide area of the continent, but that the United States became a nation and took over the Indian lands. The peace among these Five Nations with their tribes was not merely a political pact, nor did it depend on mutual commercial interests. It depended

for its value and its sanctity on the fundamental religious and spiritual principle—the Blood Brotherhood of man.

If we searched historical records with sufficient zeal, it might be possible to find that other ancient peoples besides the Iroquois Indians were able to turn a group of warlike tribes into a community of peaceful nations. Who knows?

The peace and brotherhood that we are seeking in the world today can never come entirely from without. Recognition of the union of all things does not emanate from the brain-mind of present day humanity; rather is it an inherent attribute of the complete septenary MAN, when he has perfected his individuality, and, through his Higher Mind, attained Union of Soul and Spirit. We can only reach towards such a desirable end by a revival of spiritual values.

Religious laws and philosophies have preached rules of non-violence, as in India; quietism, as in China; "Thou shalt do no murder," amongst the Jews; "Take no life," which is the same for both Christians and Buddhists, if they accept the teaching of the Gospels and the *Dhammapada*. Repudiation or non-observance of these rules of life has not brought peace to the world; perhaps the ancient Pagans were wiser when they signed and sealed their treaties with blood-drinking and blood-mingling. The treaties could not have been *less* valid than those of more recent times.

Some of the codes of religious laws forbade or limited meat-eating, and there appears to have been a ban on the drinking of blood except on ceremonial occasions. Apart from the objectionable trades and the cruelty to animals that we find connected with the prevalent custom of meat-eating, it also seems to encourage warlike ideas, to injure the physique, and to have a detrimental effect on spiritual progress. Though meat-eaters are usually more quarrelsome than vegetarians, there is no evidence that the former have any greater physical resistance or endurance. We are considering races, of course, and not individuals, as personal matters such as health or heredity need not be considered when stating general deductions.

Blood-feuds and blood-vengeance have their influence in preserving or disrupting the peace of a community. Owing to the bonds of brotherhood of ancient tribes, it was unusual to have killings among the adult males within the villages. When such did occur it was the next of kin who demanded the death of the slayer, except amongst those people who definitely considered that the compensation must be made to the Chief, as head of the Clan, and Father of his people. In the latter case the Blood belonged to the Chief, because he was a deputy of the gods who had given Blood and Life to mankind.

During later years, it appears that compensation in money or cattle may sometimes be accepted in place

of the blood of the slayer. Yet there are still tribes in Africa who regard blood-vengeance as a sacred duty, and do not feel that money wipes out the debt. The Jews had the idea of blood-vengeance well developed, and it is not until we come to the New Testament that we get away entirely from: "An eye for an eye and a tooth for a tooth."

The Blood Feud is still found among certain of the Chinese, and is, to them, an easier way of settling serious differences than applying to a court of law. Sometimes suicide takes the place of homicide to wipe out the feud between a group, but, in none of these cases, is it regarded as an infringement of the peace but merely as the carrying out of a public duty. When Blood Feuds were under the religious law and custom of a tribe, they did not cause warfare or involve the neighbours or friends. In fact, the united front shown against any malefactor or murderer by the Chief and the Assembly tended to keep the peace in the land.

In parts of Africa the Blood Feud was a main feature in the lives of the males of many tribes, and there the survival of this disastrous custom continues secretly to some extent.

In both Central and North America, it was once thought that the drunken man was possessed by the god of the vine, and so he was frequently absolved from evil deeds committed while under that influence. He who drank blood was supposedly inspired by the soul of the animal whose blood he had taken; so he who drank wine was said to drink the blood and receive into himself the soul of the god of the vine. This would seem to account for the licence allowed in bacchanalian orgies and, to a lesser degree, for the excuses so often made for the acts of men or women when under the influence of liquor.

Modern peoples have certainly reached a stage where it is impossible for them to go back to the conditions usual to small groups or even to tribal life. Individuality has been too strongly developed, and diffuseness has inevitably followed speed and easy transport. Discipline is not the chief quality of our age.

Life works in spirals and cycles and the leaven works from within outwards. No mechanism for peace preservation can be superimposed from without; no outer ceremony, sacrifice or blood-mingling will make a vital Brotherhood, however grand the ritual or enthralling the service, unless there is an inner meaning binding the hearts of men together. Belief in an invisible, spiritual fraternity, as the Divine prototype of that relationship formed by the blood-mingling and other ceremonies among uneducated and primitive races, may help to show the way.

The two great teachers best known to the West who both lived and taught this doctrine of Universal Brotherhood were Gautama Buddha, about 2,500 years ago, and Jesus of Nazereth, about 2,000 years ago.

The former was definitely a historical person: as to the latter we cannot be so sure. Both taught peace among men and universal brotherhood; and both taught to the uneducated masses a simple doctrine, and to their disciples the sacred mysteries. Since then, there have been many religious teachers, some of them probably reincarnations of the great Rishis of the past, bringing the message most needed by the world, at a special crisis. Many of these have been repudiated by the public as magicians and frauds, etc. The ignorant are ready critics of that which they do not understand.

During the last quarter of the 19th century, Helena Petrovna Blavatsky proved herself the accredited messenger of the present period. She taught once again the fundamentals of the ancient Wisdom of the East, which include the Brotherhood of man, without consideration of creed, caste or colour; and with that teaching she combined as much of Natural Science and Ethics as was thought suitable for the times. Her greatest work, *The Secret Doctrine* traces the evolution of mankind, showing his physical, mental and spiritual development, and also describes the evolution of the world. During her lifetime, her teaching was rejected by most and misinterpreted by many even of her zealous followers, few indeed, have tried to keep her teaching free from the sticky accretions of misunderstanding.

Since her death in 1891, nations of educated, civilized and religious peoples have been engaged in warfare of every kind, and with each year scientific knowledge has provided more wholesale and horrible forms of slaughter. We have knowledge, but no wisdom. Where is the Brotherhood of Man—either physical or spiritual? The Communists have not shown it to us; the Democrats do not know of it nor do the Fascists. It cannot be found in Politics.

The professed followers of Jesus, the so-called Christians, are in a worse position than most of the followers of Buddha, for they have not adhered to the teachings or ethics they profess. Is it too late or can they get back to real Brotherhood, that which does not require the mingling of physical blood? It would necessitate belief in the soul and the finding of the Divine Ray, or the Kingdom of God in each one of us, that which establishes for us universal relationship. It would require the Ethics of the Ancient Wisdom.

Laws imposed from without by governmental authority and established religions can insure no lasting peace throughout the world. The Law of Divine Compassion, when found in Man's heart and conscience may yet build up a Universal Brotherhood, if we so will.

An important cycle closed at the end of the 19th century; enormous upheavals and wars followed—in Europe, in Africa and in Asia. Such was our reaction to the ancient Wis-

dom of the East. Every century has been granted a great teacher, teaching during the last quarter of the period. Mankind appears to have refused the ethics of the professed religions; to have rejected the doctrine of Universal Brotherhood; to have repudiated the Heart Doctrine of Divine Compassion, which was taught as part of the Wisdom Religion. Whither then do we go? And where do we expect to find PEACE?

Our varied instruments of war have so disturbed our surroundings that volcanic eruptions, earthquakes, floods, etc., come upon us with unusual frequency. Has the destructive "instinct" of the white man assumed such huge proportions that he is now prepared to destroy his civilization, his countries and even himself? That is the prospect now darkening the horizon. If body alone perished, there might still be survival for the race, but with the assault also upon soul and mind, there enters a suggestion of finality.

IRENE BASTOW HUDSON

EDUCATING THE CITIZEN

An American woman jurist of distinction, Florence Ellinwood Allen, Judge of the United States Circuit Court of Appeals, has thought to good purpose on democratic values and how to guard and strengthen them. One suggestion which she brought forward two years ago in *The Educational Forum* has such a practical value for a new democracy like India that we bring it forward here. A democracy is strong in proportion to the moral stature of its citizens and their sense of responsible participation in its working. Voting on election day is only a part of such participation. The forming and expressing of intelligent opinion on public issues is also necessary. Without awareness of the problems and informed opinion on means to solve them, as well as knowledge of the attitude of the respective candidates or parties towards their solution, how can the vote give an intelligible mandate?

Judge Allen describes the vital part played by the spontaneous development of the Committees of Correspondence in the American Colonies in the pre-Revolutionary days, which were not only channels for public opinion but created it. They were formed to state the people's rights and to spread their views on them. They helped to make unity of purpose a reality. The proposal of Judge Allen is that "Committees of Correspondence" be reconstituted, through which information on pressing matters could be sent out to the people and their action secured.

India could profit greatly through the establishment of such a voluntary, genuinely "non-partisan national, full-time committee of public-spirited men and women to point out to the public at large the measures upon which they should express themselves," with due stress upon ethical standards. Radio could play an especially prominent part, in a country so largely illiterate, to educate the electorate. Judge Allen suggests debates on important questions, with the co-operation of schools and libraries, and a provision for a direct vote, in the usual polling places, on national issues, a form of referendum which could be provided for by statute without involving amendment of the Constitution. Such an expression of opinion would not, as in Switzerland, carry a mandate, but it could powerfully strengthen the hands of the administrators and, almost equally important, would increase the sense of civic obligations on the part of the people and educate and mobilize public opinion.

NEW BOOKS AND OLD

ROBERT INGERSOLL[1]

BORN 11th AUGUST 1833

[We regret that such a fine Humanist as Robert Ingersoll should have condemned Theosophy as "unadulterated nonsense" and we can only conclude that like many other rationalists he did not look into the teachings of Theosophy, but judged of it from the controversies and attacks against the Movement going on at the time. Theosophy is the rational explanation of all things and as such does not believe in "miracles" or the "supernatural." On the other hand, it is not a materialistic system of thought and so cannot expect any sympathy from rank materialists.

To show how far Theosophy is from blind belief, dogmas, and religious superstition and how strongly it encourages freedom of thought we give below two pertinent extracts from letters written in the eighties of the last century by Mahatma K. H. to Mr. A. O. Hume, the then Secretary to the Government of India and the chief inspirer of the Indian National Congress, and also two citations from H. P. Blavatsky. We ask our readers to peruse them in the light of the review of Ingersoll's *Letters*:—

"The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt."

"I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it."

"A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in *logical* and *accurate thought*, and not blind faith."

"Children should above all be taught *self-reliance*, love for all men, altruism, mutual charity, and more than anything else, to *think and reason for* themselves."—ED.]

Two American names, Paine and Ingersoll, stand out prominently in the long and distinguished catalogue of persons in all parts of the world who, during over 2000 years, have struggled valiantly in the cause of the supremacy of human reason and have fought against intolerance, superstition and religious persecution. Paine played a prominent part in the French Revolution and narrowly escaped the guillotine; his *Age of Reason* is a Rationalist classic. Ingersoll's lot was much happier, and his Rationalism only came

[1] *The Letters of Robert G. Ingersoll.* Edited by EVA INGERSOLL WAKEFIELD. (Philosophical Library, New York. 1951. 747 pp. $7.50)

in the way of his attaining a higher place in public life in the U.S.A. This need not, perhaps, be regretted, as he was by universal consent the most eloquent non-official champion of liberty, Humanism, justice and truth. Those who do not play a major part on the political stage are often forgotten by future generations, and Ingersoll may share this fate, but this book will help to keep his memory green for many a year. It discloses a lovable personality, almost without a flaw, one which will command the admiration of every reader.

The letters have been edited by Ingersoll's granddaughter who has added to them an instructive biographical introduction and a running account of his life and career, which account occupies approximately a third of this massive volume. His correspondents include members of his family (his two daughters, two brothers and others) and various men and women in all walks of life. But there is a singular omission—that of most of his letters to his wife. The reason given for this is that Maud Ingersoll (Robert Ingersoll's younger daughter)

> felt very strongly that these letters were too intimate for publication, while her sister, Eva Ingersoll Brown, believed that their father and all his thoughts and works belonged not only to the family, but to the world. As for Mrs. Ingersoll's attitude, her death occurred before the question was raised.

It is to be hoped that these letters to his wife will see the light of day at some future time, for they are sure to be very interesting. Ingersoll and his wife were a most devoted couple and each shared fully the other's thoughts, joys and occasional anxieties.

We may start with two small criticisms. There are too many letters to his daughters and his brothers which, though naturally very welcome to the recipients, contain little but tender sentiments. The editor herself appears to be conscious of this, for she asks in her Foreword :—

> Is the Ingersollian capacity for love to be considered undesirable and outmoded in the present world, or is not precisely this capacity for love what is most needed today ?

While we are ready to answer these questions as she expects, the continual repetition of these sentiments palls on the reader who is ready to take them for granted once he has realized the supremely happy atmosphere of the Ingersoll family.

The other criticism is of the heavy price of the book (about £3/- or Rs. 40/-) which may be reasonable enough by American standards but will come in the way of the wide sales, in England and especially in India, which we should very much like this book to achieve. May we express the hope that the publishers will consider the possibility of an abridged edition containing most of the account of Ingersoll's life and only such of his letters as bear upon his outlook on life and his public career ? It may also be suggested that, in a book of this character—a few pictures of Ingersoll's family and friends and a succinct bibliography of works by and about him would have been very welcome.

Now that we have got these little matters of complaint off our mind, we have no hesitation in saying that we have perused the book with very great pleasure; the impression that it gives of a great personality will long remain with us.

Robert Green Ingersoll, the son of a Congregational clergyman, was born

on August 11th, 1833. His mother died when he was two years old, and he loved his elder sister almost like a mother. His father was a strong opponent of slavery and had therefore frequently to change his parish and was generally in straitened circumstances. Robert, after trying teaching, entered the legal profession, the conditions for entry into which appear to have been not very onerous. His eldest brother was a doctor, though apparently he was not very successful. His other brother, Clark, was also a lawyer and played a fairly prominent part in public life.

Robert Ingersoll began early to hold agnostic opinions, the initial reason being his intense aversion to the Christian doctrine of eternal damnation. Once, when some Baptist revivalists who met him at a roadside hotel insisted upon his giving his opinion on baptism, he is reported to have said: "With soap, baptism is a good thing."

Of his attitude to the legal profession it has been written:—

> The fundamental principles of law and equity fascinated his mind; but for the befogging technicalities, sophistries and perversions of law he felt nothing but impatience and disgust....He wanted to be free to decide for himself in the law, no less than in religion, and in all other realms of thought and action.

His oratorical powers were extraordinary, and he was always ready with an apt retort. He was very successful in the profession, his yearly income often amounting to over $100,000. Ingersoll's oratory, his granddaughter writes, was

> a perfect harmony of thought, feeling and expression; his words welled out of the deep, pure inner springs of his mind and heart with joyous spontaneity and unstudied art....He maintained that burning vital convictions will find appropriate expression almost automatically; and conversely, that in the absence of sincere, passionate thought and emotion, there can be no great oratory.

This is how his oratory is described by one who heard him:—

> His intonations were varied, now soft and gentle as if he were in conversation, with many a bit of pleasantry; then straining himself up to his full height, he gave such a burst that the thousands who heard him trembled at the thunder of his voice. Such rhetorical efforts are like great symphonies, which ring through the arches of cathedrals, or rather, like the sound of distant thunder coming nearer and nearer till there is one last tremendous peal, that rolls majestically away.

Ingersoll's heterodox views on religion do not appear to have caused any estrangement between him and his father. They talked freely on these subjects and the elder was obviously influenced by the younger. His father on his death-bed asked him to read to him from Plato instead of from the Bible. Other members of his family fully shared Ingersoll's views.

Ingersoll had been appointed Attorney-General of Illinois in 1867, but in 1869, before the term ended he was asked to become a candidate for the Governorship of the State. His heterodox religious opinions were, however, well-known throughout Illinois and his opponents were capitalizing this fact to defeat him, so his backers thought it desirable to secure from him a pledge that he would remain silent on the subject of religion. His reply deserves to be quoted:—

> Gentlemen, I am not asking to be Governor of Illinois, and it is a grave question with me whether I would accept this nomination if offered. I have in my composition that which I have declared to the world as my views on religion. My position I would not, under any circumstances, not even for my life, seem to renounce. I would rather refuse to be President of the United States than do so. My religious belief is my own. It belongs to me, not to the State of Illinois. While I believe

in the right of every man to think as he pleases, yet I have the moral honesty to declare from the house tops my convictions .... I renounce nothing, I promise nothing, I ask nothing of the Convention.

Thus ended for him any prospect of greatness as a politician, but his stand enormously increased in the public mind his stature as an honest man.

He rejected all the prevailing religious beliefs and, instead of seeking salvation in the next world, pinned his faith to improving the lot of man in this. The existence of evil in the world, he held, deprives of all validity the theory of design on the part of an all-knowing, all-powerful and all-beneficent God. When asked how he would improve the scheme of the world he replied that he would for instance, make health catching rather than disease.

About myths and miracles he said:

A myth is the idealization of a fact; a miracle is a counterfeit of a fact.

But, as a complete Humanist, he recognized that brain without heart is far more dangerous than heart without brain. The idea of God has been developed by man, and paraphrasing Pope's well-known line, he said that an honest God was the noblest work of man. He did not believe in the current creeds; he said his short creed was:—

Happiness is the only good. The way to be happy is to make others so. The time to be happy is now.

As a thoroughgoing Rationalist he had an intense faith in the continued progress of science, saying:—

A few years ago, Science endeavoured to show that it was not inconsistent with the Bible; now Religion is endeavouring to prove that the Bible is not inconsistent with science.

The agnostic, he said had one faith; *faith in man* and his unmeasured potentialities.

Theology is a superstition, humanity, a religion.

He wrote to a young man:—

Nothing pleases me more than to receive letters from young men who have made up their minds to do their own thinking and to break the fetters of custom and superstition.

He wrote to Charles Watts:—

Nothing should be asserted that is not known; nothing should be denied, the falsity of which has not been, or cannot be demonstrated.... Upon the great questions of origin, of destiny, of immortality, of punishment and rewards in other worlds, every honest man must say "I do not know."...Nothing is harder to bear than the egotism of ignorance, and the arrogance of superstition.

His granddaughter writes:—

He held that we should endeavour to ascertain moral laws and principles in precisely the same scientific spirit in which we seek to discover the facts and truths of chemistry or astronomy.

He quoted Thomas Paine's saying:—

To argue with a man who has renounced his reason, is like giving medicine to the dead.

As a man interested in all current questions he expressed many opinions with which advanced thinkers of the present day would in general agree. He strongly protested against some action proposed to be taken at San Francisco against some Chinese resident in that city because it was contended that the Chinese "bring our 'holy religion' into disgust and contempt" by their religious practices. He inquired:—

Why should we send missionaries to China if we cannot convert the heathen when they come here?

He was in favour of suicide in cases of incurable and painful diseases like cancer. As regards prohibition he said:—

Few people understand the restraining influence of liberty. Moderation walks hand

in hand with freedom.

He was an ardent champion of the rights of women and was entirely opposed to the corporal punishment of children. He declared:—

> I would rather die than strike my child, even with my hand, much less with whip or rod. My children never had from me an unkind word and they never gave me an unkind word.

He was not in favour of the legal and legislative panaceas advocated by the Socialists, but at the same time he expressed the broadly Socialist view that

> when those who do the work own the machines, when those who toil control the inventions, then, and not till then, can the world be civilized or free.

Theosophy he regarded as "unadulterated nonsense" and he says that it resembled what was called Esoteric Buddhism.

When Mrs. Besant's child had been taken away from her on the ground of her Atheistic and Malthusian views, he had written sympathizing with her, saying

> You have been true to yourself, and your country has been false to you.

Ingersoll was a great admirer of Shakespeare, Burns, Shelley, Byron and Walt Whitman. He was fond of good living, if not of "high living." His Humanism, with its scepticism concerning a future life in another world, caused him to make the most of life in this. He had a particularly happy home, to which fact his letters bear continual testimony. Max O'Rell wrote:—

> Ingersoll is not only America's greatest living orator, he is a great writer and a great thinker; an infusion, as it were, of Johnson, Voltaire and Milton. He possesses the logic of the first, the persiflage of the second, and some of the sublimity of the third....What makes this man so formidable is not so much his eloquence, his quick repartee, his sarcasm, his pathos, his humour, it is above all the life he leads, the example he sets of all the domestic virtues....His house is the home of the purest joys; it holds four hearts that beat as one.

Mark Twain knew him for 20 years and had held him, he wrote, in as high honour as he had held any man.

Contrary to the common idea about Rationalists giving up their agnostic opinions when old age brings them nearer death, Ingersoll continued steadfast in his views. To a report that he had expressed regret for his assaults on Christianity he indignantly replied:—

> If I have any regret at all, it is that I have not said more against the superstition called Christianity. I believe that religion, so called, is the greatest curse and blight that ever fell upon the hearts of men. It has shed more blood, caused more grief, than all other things combined. It has not only made a hell of this world, but predicted another in the next.

R. P. PARANJPYE

Problems of Educational Reconstruction. By K. G. SAIYIDAIN. (Asia Publishing House, Bombay 1. 366 pp. 1950. Library Edition, Rs. 7/-.)

The educational problems of this ancient land of culture and learning have reached a stage which arrests the attention of every citizen, be he a patriot or a thinker or a humble parent, a young student or a toiling teacher. In a country "where 85% of our people can neither read a printed page nor put marks intelligently on a ballot paper, nor carry out simple everyday calculations," where technical and scientific education is so back-

ward, where industrial self-sufficiency of either rural or urban areas is far from being realized and where Army, Navy and Air Force have to depend on outside help for their equipment and training the stupendousness of our educational problems can better be imagined rather than described.

Yet Shri Saiyidain has succeeded in bringing before us on a single canvas the problems of literacy and of primary and secondary education. Fortified with teaching and administrative experience on a high level, Shri Saiyidain brings a mature and trained mind to bear on the most important educational problems of the country. The author of several books and a frequent speaker at conferences and annual functions, he has presented a thoughtful and inspiring book which everyone interested in the problems of primary and secondary education should read and possess.

He is not a dry-as-dust administrator but is rightly impatient with files and red-tape and with the timidity which either converts the brilliant aspirant in a Government Department into a machine or drives him out in despair. A firm believer not only in New Education but in Newer Education, he would not be content with stereotyped instruction in the three R's but would spare no cost to prevent primary education from being cut off from the realities of community life. Even in rural areas he would insist on close contact with the community's normal interests and preoccupations. He is a firm believer in Mahatma Gandhi's conception of basic education.

Shri Saiyidain has devoted deep thought to other problems besides those of primary education. His views on the reconstruction of secondary education and on vitalizing it through work, as also his views on education through camps, excursions, etc., are sound. As a practical administrator he has not forgotten the problems of the teacher, especially when primary education is to be craft-centred or correlated with a craft, when secondary education is to be given largely through technical high schools and when adult education is to be social education, to fit men and women for democratic citizenship. His views on each of these questions are given with wisdom and grace. In a country with low educational, cultural and economic standards, he aspires to build one nation of over 300 million persons belonging to different races, religions and cultural levels. He expects teachers to be reoriented to impart an education "which shall weld the various elements of our people into a unity without dragooning them into a rigid uniformity."

The author is not afraid of calling a spade a spade, and his criticism is offered with the freedom from fear which he considers the birthright of a modern citizen. Thus be criticizes literature as commonly taught:

> Literature does not humanize or awaken social sense or quicken æsthetic sensibility—it is usually a study of words, phrases, facts about authors' lives and an unassimilated jargon of literary criticism.

His ideal of education "for happiness" is

> one that will create a healthy interest in work and leisure and will link up the life of the individual with great and worthy purposes which transcend his own ego and bring him into unison with the larger life of mankind; that will banish fear as a normal attitude of mind, and thus eradicate, as far as possible, the repressions and emotional conflicts which

"social coercion" engenders, and that which, in close co-operation with a humanized industrial system, will train each individual for some work that is congenial to his nature and in which, so far as possible, all his distinctive powers and aptitudes can find full play and satisfaction.

Shri Saiyidain has now joined the Indian Ministry of Education and every well-wisher of India would desire for him larger opportunities for bringing about the realization of his high ideals in practice.

P. G. SHAH

Archæology, and the After-Life in Pagan and Christian Imagery. University of Durham Riddell Memorial Lectures. By I. A. RICHMOND, M.A., LL.D., F.B.A. (Geoffrey Cumberlege, Oxford University Press, London. 57 pp. ix Plates. 1950. 5*s.*)

The author's chief purpose in this Memorial Lecture, given at the University of Durham, is, I gather, to show us how Christian symbolism concerning the survival of the soul derived largely from the symbolism of Greek and Roman beliefs. At the end of the book there are photographs, very finely reproduced, of coins and beautifully carven monuments, both Pagan and early Christian. Mr. Richmond is a learned writer and not many of his readers are likely to share his wide remembrance of ancient history.

With reference to Cicero he says that

the Roman tradition of personal survival... was already very ancient....This tradition is early and vividly expressed in the paintings and sculptures of Etruscan tombs. These brilliant scenes, composed for aristocratic and sensitive patrons, depict the blessed dead spending blissful days in never-ending rounds of feasting or uninterrupted enjoyment of shows or games.

Again, speaking of the worship of Mother Earth, he quotes some touching epitaphs: for example, "Fertile earth, lie light above my bones," "I pray that my ashes may be violets and roses," and "May the passer-by who has seen these flowers and read this epitaph say to himself 'This flower is Flavia's body.'" He tells us also that Virgil emphasized the continuation of bodily form in human shape. The astral conception finds no place in his view of after-life. True, the bodily forms have become ethereal, impossible to hold or to feel, but they are otherwise completely recongnizable.

Turning to Christian doctrine, Mr. Richmond says:—

There is no doubt that the question of a state in after-life between death and the general resurrection was not an urgent question for early Christians, who believed that the day of the Lord was imminent or not likely to be long postponed. It was not until later that the question became of everyday importance and was answered by the promulgation of the doctrine of purgatory.

At the end of his treatise we find an interesting and unusual suggestion. He recognizes that many historians attribute the rapid spread of Christianity to the fact that the Romans had for some centuries accustomed themselves to a belief in survival and also to the fact that the very vastness of the Empire enabled Christian ideas to travel quickly over the known world. Some theologians, he observes, have regarded the choice of this favourite period as evidence of a Divine Purpose; and he adds that the Divine Purpose might also be detected in the long preparation of the Roman mind for accepting the doctrine of personal immortality.

CLIFFORD BAX

Stolen Fire : A Study of Genius. By DALLAS KENMARE. (Williams and Norgate Ltd., London. 152 pp. 1951. 8*s.* 6*d.*)

In this book Miss Kenmare continues the exploration of human personality which she has pursued so fruitfully in previous volumes. Here she devotes herself exclusively to the problem of genius. Since genius is, in her own words " essentially supra-mundane, " it cannot be " defined or confined in any ordinary terms, " still less adequately explained by the psycho-analyst. Yet an imaginative psychology, of which she is herself well-informed, can throw much light on it. Genius for her is a Prometheus who brings down fire from heaven and " carries Life to higher levels. " As such the mind of genius differs, in her view, not merely in degree, but also in kind from the average mind. A genius is " supra-human " or "extra-human," a spiritual sport, fated to suffer grievously in the world of the ordinary. She develops the implications of this cogently, finding, as always, frequent confirmation for her own thought in the utterance of others and citing many illuminating examples among romantic writers or musicians of genius.

But in her concern to defend men and women of genius from ignorant judgment and to stress their unique creative vocation, she tends to dig a rather inhuman gulf between them and the rest of mankind. She writes with particular insight of the difficulties of a woman of genius, but it is questionable whether genius and motherhood are quite so incompatible as she suggests. Nor surely need " humble tasks " be for men of genius merely " a sad waste of time. " They may well, in moderation, be just what the genius needs to counter the Luciferian pride to which he, as Light-bringer, is especially prone. For the sacred fire needs " earthing " to become really fruitful in existence. The more supra-human genius is, the more it needs to acknowledge its common humanity. This acknowledgment is just as necessary as the reverence which she so emphatically claims as the due of genius from the ordinary.

She might, too, have considered more fully the relation between genius and art. For it is in the perfect accord between inspiration and artistry that the greatest genius consists. Through art, which is both skill and relationship, whether in life or in a poem, genius as supra-human spirit is wed to human soul and sensibility. This is its true humbling and true exaltation. But much of this is implied in Miss Kenmare's forthright and searching study. Her book should help towards an understanding of those who are especially strangers and pilgrims on the earth.

H. I'A. FAUSSET

Sūtrārthāmṛta Laharī. Edited by R. NAGARAJA SARMA. (Government Oriental Manuscripts Library, Madras. xxv + 82 pp. 1951. Rs. 3/4).

The *Sūtrārthāmṛta Laharī* of Kṛṣṇa-Avadhūta-Paṇḍita is a brief explanation of the meaning and significance of the *Vedānta Sūtras* of Bādarāyaṇa in the light of the dualistic school of Madhvācārya. Dr. Sarma's learned Introduction points out, among other things, the main features of the original contribution made by Madhvācārya in interpreting the *Vedānta Sūtras.* A useful glossary explains in English the technical terms used in the work.

N. A. GORE

Three Icelandic Sagas: *Gunnlaugs saga ormstungu*. Translated by M. H. SCARGILL; *Bandamanna saga; Droplaugarsona saga*. Translated by MARGARET SCHLAUCH. (Princeton University Press, Princeton, New Jersey, for The American-Scandinavian Foundation, New York; Geoffrey Cumberlege, Oxford University Press, London. 150 pp. Illustrated. 1950. $3.00 or 20s.)

These three Sagas from the late 10th and early 11th centuries must be numbered with the great treasures of the literature of medieval Europe. They are in a new and strange dress, but the measure of the achievement of the translators is the fact that these old tales are given to us as they must have been given to their first hearers, without loss or addition. The translators have done magnificent work for they have each given to us a piece of English literature of high quality and preserved for us the spirit of the old Icelandic and the beating of the pulses of the old Icelanders.

Whoever gave to the tales their written form were artists of great power and skill. Harmony and proportion in the marshalling of material and the utmost economy of means in presenting it; a clarity of language which compels immediacy between the reader and what he reads and to such a degree that he is torn away from his chimney-corner to participate in the events which are spoken of, to be the fast friend or the unrelenting foe of the actors; the assured control of the swift dialogue which, at times in no more than a brief phrase, carries us, without the shock of interruption, from one emotion to its opposite, from cruelty to kindness, from betrayal to trust, from the basest of human motives to the most sublime, these technical excellences of artistic skill are not less in the translated text than in the original. And yet there is more. The characters are so clearly seen and so simply and firmly drawn that they are a living people in whose presence we are.

The first tale, *The Saga of Gunnlaug and Hrafn*, tells of the tragic love of these rival poets for Helga, "the loveliest woman that has ever been in Iceland." The passages which speak of the fatal fight between the poets and the betrayal of Gunnlaug, and of the quiet dignity of Helga, are superb.

The second, *The Saga of the Eight Confederates*, tells of a lawsuit. Odd speaks to his father: "I want to go away from here. As things are you don't esteem me much, and I am of no use to your household." Odd makes good and becomes a powerful chieftain, but through his association with an unscrupulous upstart, he is faced with a lawsuit brought against him by eight district leaders, which threatens him with ruin. From this he is saved by his forgotten father, who appears at the right moment to play with cunning skill upon the individual weaknesses of the eight men and split up the confederation. No more penetrating insight into the motives of human action than this is to be found in any literature.

The third, *The Saga of Droplaug's Sons*, tells of a feud between two men because of unsavory gossip about Droplaug, the mother of one of them. There are two outstanding scenes: a combat fought to the death on a frozen waste, and the private revenge which followed from this. This is a masterpiece of character drawing.

E. F. F. HILL

Language and Intelligence. By JOHN HOLLOWAY. (Macmillan and Co., Ltd., London. 192 pp. 1951. 12*s.* 6*d.*)

"You taught me language," Caliban taunts Prospero, and adds that the profit he has derived from the gift is that he knows how to curse. This may be an extreme case, but it shows at any rate that proficiency in language is not always, or necessarily, a sign of culture or of character. Nor is linguistic facility a real index to intelligence. Children, and even grown-ups, master a language in the course of two or three years merely by living in its life-ways, but they may still have no idea of its structure; they may be unable to give formal definitions of particular words; and they may be quite ignorant of its grammar and syntax.

Speech is one thing, formal language is another; yet the relation between them is fairly obvious. Life is not static; it is a perpetual becoming; hence language, which is but one of the modes of human behaviour, also participates in the becoming. A "living" language is a dying language, ever dying and ever being reborn, but a "dead" language, like Sanskrit or Latin is, in another sense, an unchanging and hence undying language. Yet such language is unequal to the task of describing adequately the efflorescence of new thoughts, new experiences, new disciplines.

The "dead" classical languages have an important place in our house of culture, but the "living" languages are none-the-less our main support. And here we are faced by a very real dilemma. Words which we freely use are often apt to be vague, confusing and misleading, because we do not ordinarily bother about their precise connotations; on the other hand, the attempt to evolve a highly formalized, exact, almost mathematical language is foredoomed to failure. Within limits a systematized language can be formulated, but it will function much as an attentuated "dead" language.

If we try to make the marriage of logic and language absolute, life will give us the slip; the magic and mystery of existence will resolutely defy the crude grasp of the logician and the mathematician.

Any serious study of language and of its place in our life is valid; and any help that is offered by logicians like Thouless and Susan Stebbing to enable us to avoid crooked thinking or to think to some purpose is welcome; but the exhaustive systematization of language is both impossible and undesirable.

Mr. Holloway concludes his brilliant thesis with the words:—

> There could no more be a perfectly precise and systematized language than there could be a repertoire of rituals comprehensive enough to handle every human situation.... using language is a part of behaviour in general, and has the character appropriate to its origin.

Language and Intelligence is packed with scholarship and thought and the argument is carefully sustained. The criticism of currently held theories of language is delivered with admirable sobriety. Dogmatism is avoided, and a spirit of genuine inquiry prevails throughout. It is a book for the scholar, but the general drift can be seen even by the lay reader.

K. R. SRINIVASA IYENGAR

Human Law and the Laws of Nature in China and the West. By JOSEPH NEEDHAM. L. T. Hobhouse Memorial Trust Lecture No. 20. (Geoffrey Cumberlege, Oxford University Press, London. 44 pp. 1951. 2*s.* 6*d.*)

The main purpose of this brochure, which was delivered as a lecture last year, is to give some idea of the development of Chinese law, to which end it is compared with the different direction taken by the concepts of law in the countries of the West.

Primitive law was based on customary usages, and there was little in the way of sanction except the moral disapproval of society if these were transgressed. Then a distinction arose between what the Romans called "natural law" (that which it is natural for all men to obey) and "positive law" (imposed by the command of an earthly ruler). Both of these are also to be distinguished from what are known as the laws of Nature—"the divine legislation which all matter, including animal life, obeys."

Positive law corresponds to the Chinese *fa*, while the customs of society based on ethics are represented by the term *li*—in its derivative sense, as originally it included all kinds of ceremonial observances. By the Chinese throughout their history, except during short periods when the Legalists were in power, the supple and personal relations of *li* were felt to be preferable to the rigidity of *fa*. It is clear that they never reached the conception of a personal God as a law-giver, imposing ordinances on non-human nature. Of the ancient Taoist thinkers, with their appreciation of relativism and the immensity of the universe, we are told, in a striking phrase, that they were "groping after an Einsteinian world-picture without having laid the foundation for a Newtonian one." It is remarkable that modern science has, in a sense, returned to the Taoist outlook in that it regards the laws of nature as statistical regularities, without any reference to the existence of an omnipotent Deity.

This brilliant little treatise contains the Chinese characters for a few technical terms at the end, but more might have been given with advantage. The system of romanization is the well-tested one of Wade. But why make an exception in substituting the letter *h* for the simple apostrophe indicating an aspirate?

LIONEL GILES

Ratna-dīpikā and *Ratna-śāstram.* Both edited by P. S. RAMA SASTRI. (Government Oriental Manuscripts Library, Madras. 51 pp. 1951. Rs. 2/4).

These two small works on the subject of gems and pearls are ascribed to Caṇḍeśvara and Buddhabhaṭa, respectively. The latter author, being quoted by the celebrated commentator Mallinātha, can be assigned to a period earlier than the 14th century A.D. But we have no means of deciding even tentatively the date of Caṇḍeśvara. These works deal with the varieties of gems, the places where they are found, the tests for distinguishing a genuine gem or a pearl from an artificial one, the basis of fixing their prices and their efficacy from the astrological point of view. Though the manuscript material was defective, the editor has done his best to present a readable text.

N. A. GORE

Gandhi's Letters to a Disciple. With an Introduction by JOHN HAYNES HOLMES. (Victor Gollancz Ltd., London. 234 pp. 1951. 12*s.* 6*d.*)

The story of how Madeleine Slade, the daughter of an English admiral, became Gandhi's follower, left her country and parents for ever, changed her name to Mirabehn, and took upon herself the weight of discipleship without flinching, is well known. She also belongs to history, for she did things thoroughly, she had enough spirit to be lifted up spiritually by the master and thus, though her yoke was heavy, her burden was light.

Here then are the letters which Gandhi wrote to her when they were separated, as they often were. The letters run from the end of 1924 till eleven days before his assassination in 1948. It is never a good plan to dip into any book, least of all into letters, which may seem to excuse it. Certainly not into this book—it should be read through consecutively. If the reader will do this, then he also will be lifted up and, as he reads, may enter into a higher plane of thought and of living.

The Western reader would be well advised to lay aside for the occasion his prejudices, his traditions and even his convictions, and quite simply surrender to Gandhi's point of view. The fact that it is not the only view possible in this world, and that the path of the Mahatma could never be everybody's way of life, should not be considered. For the point is—here is a great man, one of the strongest, who ever lived, pursuing his enormous destiny with unexampled concentration on as lofty a level of spiritual endeavour as any Saviour of mankind. We do not feel inclined to question the principles or the acts of such a one. He belongs to another order. We are content to stand afar off, rejoicing in the spectacle of a man who has overcome the world.

JOHN STEWART COLLIS

The Vedanta Philosophy. By F. MAX MULLER. (Susil Gupta (India), Ltd., Calcutta. 109 pp. 1950. Re. 1/8)

There could hardly be a more striking proof of the change which, in the last half century, has come about in the Western attitude towards ancient Eastern thought than the shocked amazement with which any educated Westerner will read this reprint of lectures delivered at the Royal Institution in 1894 by a leading Orientalist of the day. The "fragments of pure gold" which he recognized in the Sacred Books of the East, amidst the "rubbish" of which he found them full, drew the Oxford Professor like a magnet. He was, however, so blinded by the arrogance of modernity that he dismissed as "mere twaddle" much of the ancient Indians' profoundest thought. The great philologist nevertheless, for all his apologetic and confusing interpretation of Indian philosophy, did render a service to the West by helping to draw attention to the Sanskrit heritage. Mercy to his memory would have dictated leaving in deserved oblivion alike his strictures upon what he could not understand and his condescending praise.

E. M. H.

The Commonwealth in Asia. By SIR IVOR JENNINGS, K. C. Waynflete Lectures 1949. (Oxford University Press, London. 124 pp. 1951. 10*s.* 6*d.*)

The extent to which parliamentary democracy is adapted by the Asian countries of the Commonwealth to suit their own peculiar needs will have a decisive influence on the great conflict of the 20th century between Totalitarianism and Responsible Government. Of the total population of the Commonwealth over half is in India, and India, Pakistan and Ceylon together make up 420 millions, or nearly 75 per cent of it. If these millions were to walk the totalitarian path, the repercussions on Western society, which has already fought one world war to protect itself from dictatorship, would be serious.

What are the prospects that Western democracy will be assimilated into the social, political, religious and cultural blood streams of the new Asian members of the Commonwealth? This was the question that Sir Ivor Jennings, K. C. Vice-Chancellor of the University of Ceylon, took as the subject of the Waynflete Lectures which he delivered at Oxford in 1949 and which have now been brought out in book-form.

The two main factors inimical to the strengthening of democratic forms in India and the other independent Asian countries, according to Sir Ivor, are communalism and the class divisions brought about by Westernization. Communalism in India was felt by Sir Ivor to be on the wane even two years ago, and, on the whole, it seemed to him "unlikely to obstruct the smooth operation of responsible government." But, while communalism could not be ignored, a much greater danger in his view was how the economic class struggle might develop.

In countries like India, with their abject poverty on the one hand and ostentatious wealth on the other,

> there is material for revolutionary Communism. Its followers have as much understanding of Marxism as they have of the Gold Standard; but they do understand that it is against the landlords and the bosses and that it seeks to abase the pretensions of the mighty.

Governments in the Asian nations inherited a legacy of poverty and passion which would have intimidated some of the greatest administrators of Western society. If their efforts to lay the foundations of economic justice are thwarted, the alternative is not merely a general election and a change of government, but the strengthening of the forces of social unrest and revolution.

In a chapter on Asian Commonwealth relations, Sir Ivor sketched the economic, cultural and religious influences which could make either for unity or for independence of outlook and action. He listed the advantages and disadvantages of adhesion to the Commonwealth as seen in India. The disadvantages—racialism in South Africa, association with an "Imperialist" power, the danger of getting involved in the world power conflict were counterbalanced—for the time being at any rate—by the fact that India, Pakistan and Ceylon are "intellectually dependent on the United Kingdom." By "intellectually" he meant that "science, technology, and professional and academic experience reach them through the English language and, for the most part, through the United Kingdom." But this factor, as he pointed out, would become much less important when Hindi became the professional language of India.

SUNDER KABADI

The Voice of Poetry (1930-1950): An Anthology. Edited by HERMANN PESCHMANN. (Evans Brothers, Ltd., London. 249 pp. 1950. 8*s.* 6*d.*)

The first part of Mr. Peschmann's Introduction, "The Poetic Landscape," might have been more aptly entitled "The Poetic Panorama," so wide, within the limitations of its 19 pages, is its coverage of individuals and trends. The general drift from the intense social consciousness of the earlier decade to the more personal note now predominant may well represent a retreat "within the carapace of selfhood" by sensitive souls overwhelmed by the forces let loose by the Second World War and the miseries which they saw no way to alleviate. One cannot but feel, however, that poetry is the gainer from its emancipation from economic preoccupation and machine imagery.

The scope of the anthology, justified in the Introduction under the heading "Making the Pattern" is wide and some of the poems included are memorable. One would be hard to please who could not find several to his taste among the contributions of over a hundred poets brought together here, with biographical notes on their authors. W. H. Auden's terrible poem, "O What is that Sound which so Thrills the Ear" holds all the terror of ruthless enemy occupation. Against it stands Laurence Binyon's bequest of faith that, in spite of "all the torment, all the waste,"

> Beyond the raging of the powers of night
> What form of old stood, still was dear, was true.
> Far in the East the sky to glory grew,
> And slowly earth rolled onward into light.

There are notable poems by some of the less known writers as well as by the veteran poets. John Betjeman's "To My Son," with its first line and its last, "Oh little body, do not die" is as moving as John Manifold's "The Griesly Wife" is eerie; "The Vigil" by James Kirkup is particularly fine.

E. M. H.

Nothing Dies. By J. W. DUNNE. New and Revised Edition. (Faber and Faber Ltd., London. 86 pp. 1951. 6*s.*)

This new edition of the outline of Dunne's "Time" theory is most welcome. It amends the earlier "inadequate explanation" of dream-intensity and, though not definitive, is a real stimulus to a new mode of thought for everyman. By a kind of intuitional, common-sense logic and the use of vivid analogies for practical experiment, it throws light on fundamental concepts usually associated only with abstract philosophy or mysticism. The energizing thought of the book leaps along the scale of the larger view, indicating infinite possibilities in man's nature. Probably quite unrecognized by the author, it illumines "ideas" from many sources—the Indian philosophical concept of the Eternal Witness or Spectator, or that of *Devachan*, the self-created, after-death heaven. It correlates with H. P. Blavatsky's significant definition of "Time" in her epoch-making work, *The Secret Doctrine*, and links up with the statement of Kernning, the German mystic that "Dreams and voluntary seership are the two poles of spiritual activity" on which are founded all teachings of immortality. Undoubtedly a book "to be chewed and digested."

E. W.

THE INDIAN INSTITUTE OF CULTURE

[Several interesting meetings have been held in recent weeks at the Indian Institute of Culture, Basavangudi, Bangalore, which celebrated on August 13th the sixth anniversary of its founding. On that occasion a lecture was given by Shri K. Guru Dutt, Director of Public Instruction in Mysore State, on "Aspects of Culture." Two other Special Meetings were held in August, in celebration of World Peace Day and Independence Day, respectively. The lecture delivered by Shri Chandrasekharan on August 7th, on "World Peace and Rabindranath Tagore," is being published as the Institute's Transaction No. 8. On Independence day three addresses were given, by Lt.-Col. S. V. Chari, Mr. Lawrence De Souza and Shri P. R. Ramiah, under the chairmanship of Shri K. Sampathgiri Rao, Principal of the National College, Bangalore. There were also recently two lectures by Dr. B. Ch. Chhabra, Government Epigraphist, on "Royal Charters in Ancient India" and "Little Known Poets in the Sanskrit World"; one by Shri K. S. Dharanendraiya on "Jainism: A Universal Religion"; and one by Shrimati Ragini Devi on "Phases of Indian Dancing," with practical demonstrations. At recent Book Discussion Group Meetings Mr. Philip Spratt reviewed *The Twenty-fifth Hour*, by Virgil Gheorghiu; and Dr. B. K. Kottar reviewed *The Way of Deliverance* by Shinsho Hanayama. In a Discussion Meeting to consider a paper prepared by Dr. Bhagavan Das on "Instruction in Religion" there was lively participation.

We publish here the conclusion of the paper by **Dr. Bernard Phillips,** Head of the Department of Philosophy of the State University at Newark, Delaware, U.S.A., the first part of which appeared in our September issue. Dr. Phillips lectured at the Institute on this topic of practical importance on May 28th, 1951. He has revised his thoughtful and suggestive lecture and expanded it somewhat in this paper.—ED.]

PHILOSOPHY AND MEDICINE

II

I should be the last to claim radical originality for my thesis for, as our American philosopher Charles Peirce has pointed out, "In regard to fundamental conceptions, originality is the least of recommendations." It will seem revolutionary only against the background of a widely prevailing modern attitude towards life and in the eyes of persons whose acquaintance with the traditional heritage is but slight, for undoubtedly the most powerful currents of modern life seem to proceed in quite a contrary direction. But, as we are all living in the world, we all feel the pull of these currents, and therefore it is most necessary not only that we constantly bring to mind these ancient truths, but also that we restate them in terms which will be meaningful and persuasive to the modern mind. It is with this in mind that I shall now venture to put before you a few suggestions towards a holistic or integral philosophy of Medicine.

I. An adequate system of Medicine will not merely be a *Science of Medicine.* It will be an *Ayurveda*—literally, a wisdom of life. It will base itself on man in his organic wholeness, and thus its theory as well as its therapy will reflect an adequately comprehensive view of human life and not merely the partial view-point of this or that speciality. Its concern will be with persons and not simply with diseases. It will recognize that as man is a whole, whose constituents are all interconnected,

stresses or deficiencies in any part of man's total nature may produce dislocations in any other part. The ideal doctor must be able truthfully to say with the Humanist: "Nothing human is alien to me." The doctor who would make wisdom his goal will not put his trust merely in the refinement and elaboration of technique; he will regard the diet of the mind as of no less importance than the nourishment of the body; he will show the same concern for the education of the emotions and the sensibilities as for the development of muscular control; he will speak not only of the "integrative action of the nervous system" but also of the integrating function of a set of values or of the religious experience.

Not only the doctor, but the patient also, must be taught to recover that "natural piety" which sees that a successful and wholesome life cannot be lived in disconnected segments, and that reaping has an inevitable connection with sowing. The fundamental philosophy of life which is everywhere so much required today is finely illustrated by this little story about Prof. George Lyman Kittredge, who was not only a world authority on Shakespeare but also one of the finest teachers that America has produced. At the end of a lecture which had been exceptionally inspiring a visitor to his class inquired, "Professor Kittredge, I am most curious to know how long it took you to prepare that lecture."

Kittredge replied, "It has taken me my whole life."

It is this deep inner realization, that the whole of life is relevant to whatever we do and are, that must form the permanent background of all medical thinking; and it is the attitude to life which doctors must unrelentingly work to inspire in the minds of their patients. What needs to be vigorously combated is the easy and wide-spread assumption that disease is something localized and largely accidental, that it has no intrinsic connection with one's entire mode of life, and that it is curable by the application of a particular remedy.

As Medicine strives to balance technique with wisdom it will progressively replace its divisive habits of thought with organic and synoptic thinking. The technician is naturally an isolationist in his thinking, and, useful as his approach may be for some purposes, it is disastrous when it becomes the generalized pattern of thinking of an age. The "engineering" approach to human life invariably results in diminished capacity for seeing things in their interrelations. When sensitivity to the subtler, the less tangible aspects of human life begins to atrophy, then men of vision are followed by that dangerous breed whom Jacob Burckhardt has aptly labelled "the terrible simplifiers." It is under the domination of such men and their thinking that human life has become increasingly fractionated. This is a state of affairs from which we shall recover in Medicine, as in life generally, only as we resist the inordinate fascination of what Pascal has called "*l'esprit géométrique*" and begin to cultivate "*l'esprit de finesse.*"

II. A system of Medicine which would deal with man in his wholeness will be ever mindful of the multidimensionality of human life. As man is a creature of many aspects and levels, diagnoses should reflect and therapies minister to the various levels of his being. In the history of Medicine

we see that, at various times and places, the level on which man is approached has differed with the prevailing philosophy of human nature. At the lowest level we have the approach of the specialist to the local physical symptom. This approach has the advantage of being the most tangible, but it is also the most abstract because the farthest removed from the concrete totality. At a higher level we meet with the general practitioner in the best sense of that term. He is aware of the general systematic background and, though he operates largely with the body, it is the whole body which he keeps in view and not merely the local symptom. Still more adequate is the psycho-somatic approach, for here there is a full awareness that even the body taken as a whole does not exhaust the reality of a human being, and that *psyche* must be considered along with *soma*. But, even with these three levels, we have not yet reached the ideal of integral or total Medicine. That ideal is approached by the all-too-rare doctor who recognizes a spiritual dimension in man and who is himself sufficiently developed spiritually to be able to minister to his patients on that level.

May I illustrate these different approaches by an imaginary tale? A man has a pain in his eyes and so he goes to an eye specialist. The latter prescribes glasses to correct what he believes to be a local impairment of vision. At that moment, along comes the general practitioner who taps the specialist on the shoulder and says, "My good sir, you are treating only the symptoms and not the cause. The condition of his eyes is due to high blood pressure. Let me have him."

So the patient turns to the general physician who is about to prescribe a salt-free diet for reducing the blood pressure when he in turn is tapped on the shoulder by the psychiatrist who says to him, "My friend, you are dealing only with symptoms, not with root causes. This man's high blood pressure is only the reflection of certain personality disorders. He worries too much. Let me re-educate his personality."

At this point there intervenes that doctor who is also a sage and a philosopher and he says to the psychiatrist, "You are quite right in pointing out that this man has deep-seated worries. But can you supply him with that confidence which shall free him from worry? Can you supply him with that philosophy of life and those spiritual resources which shall render him immune, not only to this worry, but to all worry? If you are honest with yourself you are bound to admit that Psychiatry as such is non-constructive. What it lacks, so long as it remains on its level, is the power of giving the patient something to live for. I suggest, therefore, that you let me have a look at the man."

In speaking of a "multiplicity of levels" we must not allow ourselves to be misled by what is only a manner of speaking. Man is not the juxtaposition of a number of levels; he is a unity expressing itself on different levels. Perhaps it would be wiser to drop altogether the terminology of "levels" and to speak only of the "dimensions" of man's existence or, in this particular case, of the dimensions of a disease. Just as every concrete physical object has three dimensions and none consists exclusively of length or of breadth, so

we ought to view every disease as reflecting in some degree all the dimensions of man's complex nature. From this point of view we should never ask whether a disease is physical or mental, but rather in what measure it is one or the other. We may safely suppose that even a pin prick has some effects on the psyche, though in most cases we need not bother about treating the psychological concomitants of a prick. Ordinarily, should a man cut himself it would be proper to treat the wound only in its physical aspect but should the wound be a dangerous one it might be most important that a proper psychological attitude be induced in the patient, for the proper inner attitude may accelerate healing and tissue growth. In still another case, a doctor who was perceptive might recognize that the man's cutting himself was not merely an accident but was an unconscious atonement for deep guilt feelings which chiefly demand attention. If we would deal successfully with man as a whole, then our approach must match in subtlety the intricate complexity of his nature.

III. An adequate system of Medicine will be one which tries to cooperate with nature, not one which tries to out-smart nature. It will recognize with proper humility that it is the *vis medicatrix naturæ* which is the healing agent and that the doctor is nature's assistant and not her master. It will not succumb to the conceit, prompted in modern man by his immense achievements in technology, which deems itself able to defy nature. It will know that the attempt to defy nature will always fail. It will try to restore in man that *rapport* with nature which he has lost through the artificial complexities of a technological civilization. It will not expend itself in devising increasingly complicated and expensive cures for diseases produced by an unnatural mode of life, nor will it think its chief task to be that of keeping men supplied with nostrums so that they may escape the penalties of their own folly.

Such a system of Medicine will not yield to the impatient demand for quick and automatic remedies, for it will be aware of the fact that nature has her tempos and her rhythms and that man must learn to abide by these. Its therapies will ever be kept as close to nature as possible, and chief among these will be the prescription of a mode of life which is in harmony with nature. It will not be guilty—as Medicine has so often been guilty in the past—of coddling disease, a circumstance which led Plato to remark that an almost infallible sign of a decadent civilization was that doctors and lawyers enjoyed high prestige. It will know that the majority of our ailments derive from a mode of life which flouts nature, and that health is to be found in discovering and adhering to what the Chinese call *Tao* and the ancient Indians called *rita*.

IV. An integral Medicine will recognize that it is at least as much an art as a science and that healing is a relationship between two living personalities. It can never, therefore, cherish the impersonal ideal of "push-button medicine" or fool-proof and automatic drugs which shall render the personality of the doctor superfluous. The personality of the doctor is of prime importance; it is well known that a drug which will produce startling results in the hands of one doctor will

not have similar effects when administered by another.

It is not merely a matter of the proper "bedside manner." Something much more profound and which is generally forgotten must be kept in mind, and that is the stature of the doctor and the level of his own subjective development. The limits of his being are the limits of his knowledge and the depth of his perceptions is an index to the depth of his personality. A doctor who is undeveloped in certain of the dimensions of his being will have but little insight into a malady which is rooted in those dimensions. This is so obvious that one blushes to mention it. Yet nothing is more frequently overlooked, as shown by the ludicrous spectacle of the fresh Ph. D. in Psychiatry who, armed with a set of statistical rules based on the examination of average men, regards himself as competent to analyze the soul of a Dostoievsky, a Shakespeare, a Buddha.

The more one insists on the importance of the personality of the doctor the more aware does one become of the radical deficiencies of what currently passes for medical education. There is little in it which is calculated to shape the personality, for it consists largely of the imparting of laboratory skills and huge masses of technical information. The little time devoted to pre-medical "cultural" subjects hardly suffices to meet the need, and in any case the effects of such subjects tend to be lost in the following four-to eight-year period of exclusively technical training. It is not thus that we shall produce doctors whose wisdom shall match their technical competence.

To understand man you must study not only his physical or even his mental constitution, but also his works,—his art, his architecture, his literature, his philosophy, his religion, in all of which man stands revealed and objectified. Whoever would be truly a student of human nature must devote himself to the study of the products of the human soul as well as to the study of human anatomy and physiology. The refinement of sensibility, the widening of sympathy, the stimulation of the imagination, the ordering of the emotions, the awakening of the soul—are these of less importance to an integral Medicine than skill in the use of the scalpel and the microscope? Listen to this complaint against the medical profession which the Swiss philosopher Amiel entered in his diary in 1873 and which Kenneth Walker has quoted in *A Doctor Digresses*:—

> The principal grievance that I have against doctors is that they neglect the real problem, which is to seize the unity of the individual who claims their care; their methods of investigation are far too elementary; a doctor who does not read you to the bottom is ignorant of essentials. To me the ideal doctor would be a man with profound knowledge of life and of the soul, intuitively divining any suffering or disorder of whatever kind and restoring peace by his mere presence. Such a doctor is possible but the greater number of them lack the higher and inner life, they know nothing of the transcendental laboratories of nature, they seem to me superficial, profane, strangers to divine things, destitute of intuition and sympathy. The model doctor should be at once a genius, a saint, a man of God.

That is perhaps too much to expect of every doctor, but it is an ideal which should be upheld. A doctor is known by the principles and ideals which he cherishes, and it makes all the difference in the world whether a doctor is guided by the ideal which Amiel sets forth or whether his allegiance is pledg-

ed to the laboratory technician.

V. An adequate system of Medicine will be more concerned with *agents* than with *patients*, and will constantly seek to eliminate from the mind that passivity which in etymology as well as generally in fact is connected with being a "patient." In so doing, it will find it necessary to oppose a widely prevalent mode of thought in the fostering of which it had hitherto played a major rôle. The externalization of life and the deterministic depreciation of individual responsibility have hardly made for the wide-spread realization that the kingdom of heaven is within. Increasing numbers of persons are oriented towards the idea that the sources of well-being are external to the individual and mostly beyond individual control.

Many are prepared to view themselves as objects and to submit their lives to the technical experts; they have forgotten that man is a subject and that subjectivity denotes the capacity to take a hand in one's own making. In contradistinction to an object which has been put together from without, a subject is never finally structured; its nature has an openness and the capacity for self-transcendence and self-creation. It is the peculiarity of a subject that it may, through ignorance or wilful blindness, come to regard itself as an object, and then it will not take its life into its own hands but will drift with the currents of circumstance. In that case, it will sink into passivity and it will then need to be reminded of its true nature and that it need not drift but may exert itself against the current.

A proper system of Medicine will play its part in overcoming the contemporary exteriorization of life by fostering the idea that health and disease depend far more on inner than on outer conditions. It will not deny the existence of microbes, but neither will it exaggerate their importance, for it will remember that their power to affect or to infect the individual is in inverse ratio to that mysterious factor which we label "immunity," the conditions of which, physical and psychological, we have hardly begun to explore. It will strive to inculcate in all what is now so generally lacking, namely, a real sense of responsibility for health and disease. It must ever combat the popular assumption that health and disease are fortuitous matters, by insisting on their intimate connection with the mode of life. It must teach that health is normal and that ill-health is most often—barring accidents—a species of failure, the result of a deliberate or ignorant flouting of nature's patterns; that doctors and drugs are to be resorted to only in the rare emergency, and that it is by co-operating with nature and returning to her ways that one may be restored to health.

A system of Medicine which is based on a just estimate of the nature of man will not content itself with purely descriptive diagnoses or prognoses based on statistical averages drawn from persons unable or unwilling to exert themselves. It will be as aware of the supernormal as it is of the normal and the subnormal. It will keep in view the promise and potentialities of human life as well as the present actualities. Its approach will be, not structural and static, but dynamic and activistic. It will encourage man to think of himself, not as something finished and forever bound by ironclad laws of

physiology, but rather as one capable of gaining increasing control over himself. It will look upon the body itself as but the most deeply engrained of our habits and not as something intrinsically outside the range of our control. The "laws" of the body it will take as matters of fact and not of necessity, as rough statistical generalizations of the average but not as precluding all possibility of transcendence.[1] It will know that no theoretical limit can be set in advance on the extent to which the personality may intervene for better or for worse in the workings of the body.

I am, of course, delineating an ideal system of Medicine, and I am not unmindful of the fact that it is not an ideal which can be put into effect tomorrow or the day after. To attempt to do so would be not merely folly; it would be murder. I merely want to insist that it is a valid ideal towards which Medicine should constantly strive and which it should encourage all persons to adopt. If you tell me that the majority of human beings cannot live on this level and that they have need of the whole complicated apparatus of modern Medicine, then I shall reply that, as we must not forget the actual, so also we should not lose sight of the ideal. Otherwise we shall forever perpetuate the actual, for it is only by keeping in mind its deficiencies as revealed in the light of the ideal that we shall seek to remove them.

If we take the actual for our ideal, we shall involve ourselves in a vicious circle or, rather, a downward spiral, in which the well-being of man is made increasingly to depend on outer factors. These, because of their increased complexity and artificiality, will further alienate him from his true nature and increase his dependence on outer circumstances. Conversely, active willingness to assume responsibility for one's own life and health in itself helps to strengthen one inwardly and to make one less dependent on outer circumstances for one's well-being. A sane system of Medicine will neither attempt to practise exclusively on the level of the ideal nor allow the actual so to fill its field of vision that sight of the ideal is lost; it will deal with the actual situation as that situation permits but at the same time strive to lift the actual toward the ideal.

VI. The discussion of the active attitude to life as against the passive attitude leads to the notion of the ideally active person, and that brings me to my last and perhaps most controversial point. I would submit for your consideration the thesis that it is the genuine mystic alone who is fully active and who has the capacity for realizing integral health. If that is correct, then both Medicine and Philosophy eventuate in Mysticism. Mysticism I would define, following Aquinas, as the "*cognitio dei experimentalis*"; the mystic, as he who has made contact with that which is ultimately real and who has thereby achieved the goal of the philosopher's quest. He is perfectly integrated because he is integrated on every level. He knows whence he comes and whither he goes and of what he is composed. He has overcome the fragmentation in his being. He is perfectly adjusted because

[1] Thus for ordinary purposes we may usefully distinguish between voluntary and involuntary muscles. By proper techniques of concentration we may learn to control our involuntary muscles, and for the yogi the distinction no longer exists.

he is in *rapport* with man's ultimate environment. He has peace of mind and is perfectly at ease, that is, he is beyond mental *dis-ease*.

He may be described perfectly by the Sanskrit term for a healthy person, namely *svasthya*, which means, literally, *established in self*. And, because he is thus established in self, he has the power and freedom to act. He is not simply at the mercy of circumstances; life proceeds from him and does not merely happen to him. He is always an *actor* and never a *patient*. He alone among us enjoys real freedom, for significant freedom on every level of life comes with knowledge of what is real on that level and knowledge of ultimate realities brings to its possessor the ultimate freedom. It is not simply by liberating oneself from the grip of the unconscious—as the psycho-analysts imagine—that one attains the highest kind of freedom, but by entering into the state of superconsciousness.

I well realize that a more elaborate and reasoned defence of these propositions is called for. I have been more concerned here with delineating a point of view than with defending it, but I hope that the little which I have said will be sufficient to suggest that, until vision and technique are *united*, until philosophers are doctors, and doctors and patients are imbued with the spirit and temper of Philosophy, there will be no end to the ills which beset mankind.

BERNARD PHILLIPS

PROHIBITION

The individual rationing of intoxicants was suggested at the Indian Institute of Culture, Basavangudi, Bangalore, in a lecture on September 6th by Shri P. Kodanda Rao of the Servants of India Society. Speaking under the title "Prohibition *versus* Excise," he developed the points which he had made in his Minority Report as a member of the Madhya Pradesh Prohibition Enquiry Committee.

Only half of that State being under Prohibition had afforded an unusual opportunity for comparison of results. There had been some consumption of illicit liquor in both areas but it speaks well for the law-abiding tendency of most Indians that, while Excise revenue from the wet half had risen to more than that from the whole State before Prohibition, a 60 to 80 per cent reduction in liquor consumption in the dry area was estimated. The drinking of intoxicants is not sanctioned by any major religion in India, nor is it a socially acceptable habit. India has therefore an initial advantage, in her effort to reduce liquor consumption, over the United States, where the fact that by many society people it was considered smart to flout the Prohibition law contributed not a little to the failure of Prohibition there.

Those who deprecate the filling of State coffers at the cost of the moral and economic degradation of the people will echo Shri Kodanda Rao's condemnation of the Excise tax on intoxicants which Gandhiji well called "a degrading tax." Shri Kodanda Rao denounced it as not only anti-social but also inequitable, taxing a minority of the poorest at the highest rate, largely for the benefit of the well-to-do. As between Excise and Prohibition he felt that Prohibition had been more successful, but believed that the individual rationing of intoxicants would better promote individual temperance. He proposed leaving the amount to medical and public health authorities and adjusting prices to compete successfully with illicit liquor.

This scheme of individual rationing deserves sympathetic consideration. It will have its own problems. Supplemented by adequate temperance education and opportunities for wholesome recreation, Shri Kodanda Rao's scheme might work very well.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The excellent lecture delivered by Shri K. Chandrasekharan at the Indian Institute of Culture, Basavangudi, Bangalore, on August 7th, on "Rabindranath Tagore and World Peace" was preceded by the reading of the inspiring message sent to the Institute for the occasion by Mr. Alfred W. Parker, Executive Secretary of the World Peace Day Committee, Oakland, California. Mr. Parker stressed the need for widening the path of understanding between the Orient and the Occident, for more effective work for the benefit of all mankind. The Western idea of the East was distorted, he declared, a mosaic of picturesque and ugly details. The West, he observed was

> unable to evaluate the lofty philosophies of the Persian Sufis, the Upanishads and the *Bhagavad-Gita*, the Wisdom of Confucius and Mencius, the all-sentient-beings-embracing kindness of Buddha and Mahavira. We Westerners should not forget that the fundamentals of our own culture were created and nourished on the western shores of Asia, and it was an Oriental nation, the Arabs, who preserved in the most chaotic times of European history the eternal treasures of the Hellenic world, which have contributed essentially to our Western concept of democracy and individual freedom.

The Western horizon indeed needs widening towards Eastern cultures, as he emphasized, but the East, on its side, has more than technology to learn from the West. The East must be ready to complement its vision with the glimpses of truth caught by the great poets, philosophers and humanitarians of the West, that a true and synthetic outlook may be gained and Orient and Occident may work shoulder to shoulder in the building of the One World of aspiration, freedom, peace and plenty of which all men dream.

Steps to Peace, a report prepared for the American Friends Service Committee proposes by-passing the power struggle between the U.S.A. and Soviet Russia to explore all the possibilities of peaceful resolution of their ideological conflict. The call for America to depend on moral and spiritual values rather than force has a world-wide relevance and is so presented as to sound less impractical than the present policy which, it is suggested, while increasing armaments and seeking foreign bases, arouses suspicion and augments the insecurity of all.

With the detailed analysis of the reasons for the alleged failure of American policy to achieve the American people's international objectives we are less concerned than with the constructive proposals. Recognizing the economic appeal of Communism as a major reason for the expansion of Russian influence, the Quaker writers remark that "the real challenge is ideological," and that ideas can be overcome, not by bullets, but "by the implementation of better ideas."

It sees hope in persistent efforts at negotiation with a flexible attitude and an open mind, with privacy insured

during the debate and only the conclusions announced; in arms control; in strengthening the United Nations' peace-making functions; and in the development of large-scale programmes of mutual aid, internationally administered. Soviet participation in such a programme would be most hopeful for a lasting peace, but even Russia's competition in the effort to improve cultural and economic opportunities would, as the little book points out,

> be more conducive to understanding as well as to human welfare than the present competition in armaments. It would be a competition in which all, by different means, would be working toward the same ultimate goal.

"In such competition," moreover, "success does not presuppose the destruction of one of the competitors," while the demonstration of the effectiveness of democratic processes "would be more effective than the most skillful propaganda" in proving the possibility of meeting the widespread human need by other than Communist methods.

Nature Magazine has in its May issue an account by Margaret Wittemore of the "International Friendship Gardens" which owe their existence primarily to the vision and efforts of two brothers, Virgil and Joseph Stafford, by profession a musician and an engineer. They travelled widely, visiting gardens in different parts of the world, before leasing over 100 acres adjoining Michigan City, Indiana, which is only 52 miles from Chicago. Photographs show what an enchanting spot they have made, with some public assistance.

Different countries have donated plants, seeds and young shrubs, *e.g.*, over 225,000 bulbs from Holland make the May exhibition, 'Tulips on Parade" —which opens annually the International Friendship Gardens' public season—one of the best tulip displays in America. Throughout the summer there are displays of many types of flowers, ending with brilliant autumn foliage. Two outdoor theatres with charming settings, a "Theatre of Nations" and a "Little Symphony Theatre" have been made and every summer the finest operatic, choral, orchestral and legitimate stage productions attract capacity crowds of 5,000 to the Gardens.

The Gardens of the Nations are being completed one by one, each opened with a suitable dedication ceremony. Each is typical of the gardens of the country it represents, *i.e.*, the French Garden with its maze of clipped hedges and its flaming Cardinal Richelieu roses, the formal Italian garden with tall vases and statuary. Many gardens have been completed, including Swedish, Turkish, German and Polish Gardens.

From the leaders of different countries have come words of deserved praise for the Gardens and the ideal they symbolize. Thus, Mr. Peter Frazer, Prime Minister of New Zealand sent the message:—

> May International Friendship Gardens flourish as a memorial to the peace and goodwill among all peoples of the world.